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A Sociolinguistic Study of Euphemistic Death Expressions in Jordanian Arabic

دراسة لغوية اجتماعية لعبارات التلطف الخاصة بالموت في اللهجة الأردنية

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April 30, 2014

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A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree of Master of Arts in Linguistics at the Department of English Language and Literature, Yarmouk University, Irbid, Jordan.

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Dedication

I wholeheartedly dedicate this thesis to:

The soul of my father, Mohammad Al-Ajaj Bani Mofarrej.

My affectionate and soulful mother, A'ishah Bani Mofarrej.

My kind and helpful supervisor, Prof. Dr. Fawwaz Al-Abed Al-Haq.

My wonderful brothers and sisters.

And to my dear relatives and close friends.

To my second and better half, my wife, Haya Rabab'ah

To my son, Baha'

Acknowledgments

First of all I would like to express my profound thanks to Allah, Almighty, for giving me health and power to accomplish this study.

I would like to express my deepest gratitude to Prof. Dr. Fawwaz Al-Abed Al-Haq, my MA thesis supervisor, for his patient guidance, enthusiastic encouragement and useful notes of this thesis. I would also like to thank Dr. Lutfi Abu Alhaija, for his advice and assistance in keeping my progress on schedule. My grateful thanks are also extended to Dr. Ahmad Al-Harahsheh for his helpful suggestions and valuable comments on my thesis.

Finally, I wish to thank my family for their support and encouragement throughout my study.

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List of Arabic Phonetic Symbols

The phonetic transcription of the Arabic alphabets. Adopted from: IPA (1975).

IPA	Letter(s)	*Characteristics of the Arabic Letters*	Trans.
b	ب	Voiced bilabial stop	b
d	د	Voiced alveolar stop	d
dˤ	ض	Voiced dental emphatic stop	ḍ d
dʒ~ʒ	ج	Voiced palatal affricate	ğ j
ð	ذ	Voiced interdental fricative	ḏ dh z
ðˤ~zˤ˥	ظ	Voiced interdental emphatic fricative	ẓ z
f	ف	Voiceless labio-dental fricative	f
g	غ	Voiced uvular stop	g
h	ه	Voiceless pharyngeal fricative	h
ħ~ʜ	ح	Voiceless laryngeal fricative	ḥ h
j	ي	Voiced palatal glide	y
k	ك	Voiced velar stop	k
l~ɫ	ل	Voiced alveolar lateral	l
m	م	Voiced bilabial nasal stop	m
n	ن	Voiced alveolar nasal stop	n
θ	ث	Voiceless interdental fricative	ṯ th s
q	ق	Voiced uvular stop	q k
r~rˤ	ر	Voiced alveolar trill	r
s	س	Voiceless alveolar fricative	s
sˤ	ص	Voiceless alveolar emphatic stop	ṣ s
ʃ	ش	Voiceless palatal fricative	š sh ch
t	ت	Voiceless dental stop	t
tˤ	ط	Voiceless emphatic stop	ṭ t
w	و	Voiced bilabial glide	w
x~χ	خ	Voiceless uvular fricative	ẖ kh k̲
ɣ~ʁ	غ	Voiced uvular stop	ġ gh ḡ
z	ز	Voiced alveolar fricative	z
ʕ~ʢ	ع	Voiced pharyngeal stop	ʿ ‘ ‘ ` '

ʔ	ء أ آ إ ئ ؤ	Voiceless glottal stop	ʾ ’ ’ '

***Figure 1**: The phonetic transcription of the Arabic alphabets (IPA (1975).*

Short vowels	Name	Trans.	Long vowels	Trans.
◌َ	**fatḥah**	***a***	◌َا	***ā***
◌ُ	**ḍammah**	***u***	◌ُو	***ū***
◌ِ	**kasrah**	***i***	◌ِي	***ī***

***Figure 2**: Vowels in Arabic.*

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Abstract

Bani Mofarrej, Omar. A Sociolinguistic Study of Euphemistic Death Expressions in Jordanian Arabic. Master of Arts, Department of English Language and Literature, Yarmouk University, 2014
(Supervisor: Prof. Dr. Fawwaz Al-Abed Al-Haq).

This study aimed at investigating the euphemistic death expressions used in the Jordanian society. It also examined the effect of the social variables: age, gender and region on the use of these expressions. Moreover, the study aimed to investigate the attitudes of Jordanians towards death to see in which situations it is considered a taboo. To achieve the goals of the study, a questionnaire was developed and distributed to 130 male and female participants randomly selected from the governorates of Irbid and Mafraq to participate in the study. The results of the study showed that there are certain expressions which are more frequently used than others among participants irrespective of their age, gender or region. The results indicated that the social variables affect the use of these expressions only in certain situations. For instance, the above 30 participants used more euphemized expressions than those who are 30 or under. In addition, males and females used different expressions when trying to reduce the painful effects of someone's death. The results also showed that bedouin participants used different expressions from those used by rural participants when referring to the condoling house. Moreover,

the results of the study revealed that Jordanians consider death a taboo topic only during a visit to a terminally ill person, whereas they consider it acceptable during general talks and a must in religious sermons.

Key words: euphemistic expressions (euphemism), death, politeness, sociolinguistics.

CHAPTER ONE

INTRODUCTION

1.1. Introduction

Communication is not just a matter of sending and receiving messages without thinking of their effects on others. Successful communication means sending and receiving thoughts and ideas in a reasonable, acceptable and, at the same time, polite way since misinterpretation may cause embarrassment or harm to others.

Robinson, Segal, and Segal (2013) believe "As simple as communication seems, much of what we try to communicate to others—and what others try to communicate to us—gets misunderstood, which can cause conflict and frustration in personal and professional relationships". Therefore, it is reasonable to say that people should be aware of the power of words in constructing or spoiling the relationships among people. Moreover, members of any society ought to use the language as a means of social interaction in a way that suits the cultural values and norms of that society.

Al-Shawashreh (2004: 63) believes "a person must possess not only linguistic (the knowledge of lexemes, grammar.) but also communicative competence (the use of the language appropriately in a given situation)".

DeVito (2002: 134) also states " nonverbal messages may communicate specific meanings, just as verbal messages do"; therefore, it is not only verbal communication skills that a person needs to posses in order to be able to communicate successfully with others, but also non-verbal communication skills, such as: facial expressions, body movements and even appearance.

As a matter of fact, almost all societies have some words, expressions and acts that are inadmissible in certain social situations; these are called *taboos* "the prohibition of an action based on the belief that such behavior is either too sacred and consecrated or too dangerous and accursed for ordinary individuals to undertake" Encyclopedia Britannica (2014). In such cases, members of these societies should be able to use the language in an appropriate way to avoid threatening the face of other interlocutors; sometimes they are forced to soften the way they speak in order not to harm or embarrass other people. This can be achieved through using *Euphemistic Expressions* instead of these unacceptable ones.

Some scholars believe that the construction of euphemism is a direct reflection of the emergence of taboo topics; in this connection, for example, Al-Kharabsheh (2011: 20) states "the very existence of sharp straightforward words that may inspire fear of supernatural forces such as death will automatically trigger a quest for euphemism". Moreover, Al-

Husseini (2007: 328) claims " the existence of taboo words or taboo ideas stimulates the construction of euphemism". However, it is not only the existence of taboo topics that makes people use euphemisms, but also the social, cultural and religious requirements that motivate people to be polite and decent. Hence, using euphemisms entails politeness and decency.

Generally, using euphemistic expressions helps people maintain safe communications through saving the face of other interlocutors in conversations. Moreover, euphemistic expressions help researchers to understand the society through understanding the language people in that society use. It is assumed that the more euphemistic expressions are used in a certain society, the stronger the relationships among its people will be. Hence, the solidarity in the society can be strengthened as a result of the use of these euphemistic expressions.

There are different kinds of euphemistic expressions used to avoid direct reference to topics like: mental illness, sexuality, body part, just to mention a few. Death is one of the topics that people try to avoid talking about directly since it may cause revulsion or pain to the hearers, especially those who have lost a loved one. Therefore, people look for alternative words or expressions to substitute the direct expressions related to death. These substitutions are *euphemistic death expressions* such as the use of

[*passed away*] in English, and [*tuwuf-fī*] in Arabic to replace the direct word " died", "*māta*".

Jordanians are aware of the fact that euphemisms in general and death euphemisms in particular can help maintain good relationships with other people. This awareness is reflected in their actual use of language. For example, when interacting with each others, upon someone's death, they use a large number of euphemistic expressions to refer to death to reduce the painful effects of death and to show sympathy to the people who are in grief.

1.2. Theoretical Background

The nature of human beings is to live in groups and societies. The members of these groups need to team up, cooperate and communicate with each other to express their feelings, attitudes and beliefs. The appropriate use of verbal and nonverbal communication skills helps people achieve successful communication.

As a communication strategy, euphemism has become a significant topic for researchers in a wide range of disciplines including sociolinguistics, psychology, pragmatics among many others.

Holmes (2001: 1) states, "sociolinguistics is concerned with the relationship between language and the context in which it is used". Moreover, Holmes explains that sociolinguists study the relationship between language and society and why people do speak differently in different contexts. In this regard, Farghal (1995: 367) believes " the choice between lexical items in interaction is greatly constrained by the context of situation".

Sociolinguists realize that the key to successful communications does not lie in the exact words people say, but how they express them. Using the language appropriately requires the choice between words to fit the social context, since in different social contexts, people speak in different ways.

Al-Azzeh (2010: 18) states, "in communication, for better maintenance of social relationship and exchanging ideas, people had to resort to a kind of language, which could make distasteful ideas seem acceptable or even desirable". Al-Azzeh believes that this type of language is defined as euphemism which comes in different forms and is used for different topics depending on some social situations that fit the cultural values and norms.

Euphemistic expressions are used as a tool that helps people communicate politely and effectively. In this concern, Ren and Yu (2013: 45) maintain " euphemism is a form of language intentionally created in social relations to achieve ideal communication. Without them, any

language would seem to be vulgar and rude and void of politeness to some degree".

Since euphemisms are essential parts of most languages, sociolinguists find it necessary to understand and analyze the use of euphemistic expressions from different perspectives in order to understand the nature of communication in a certain society.

According to Holmes (2001), the linguistic choices in any particular context are influenced by some social factors such as: the participants, the setting or the social context of the interaction, the topic as well as the function of the interaction.

Farghal (1995: 267) believes "the language user's option for a euphemism often emanates from contextual factors such as the social relationship between the speaker and the addressee or the level of formality induced by the setting". When it comes to death occasions, it seems clear that the social situation in which these expressions are used, and how close the speaker and the hearer are affect the choice of euphemistic death expressions. For instance, Jordanian relatives and close friends usually use colloquial figurative language when consoling each other or when trying to mitigate the painful effects of death such as:

[*kul-lana ᶜala haṭ-ṭarīq*], (lit. We are all on this way -death) or the use of ['*ish-shaṭir yeḥmi ḥaluh*], (lit. The smart one protects himself- from death)

to indicate that death is the termination of the speaker and the hearer as well as all creatures.

Moreover, in the social context, the euphemistic death expression [*'ilmarḥūm*] (the late) is used by Jordanians instead of the direct expression [*'ilmay-yit*] (the dead) when addressing a person who has experienced the death of a relative or a friend. In other words, social interaction allows the use of indirect expressions to talk about sensitive topics such as death.

These euphemistic expressions are used to show politeness. In this concern, Crespo (2005: 78) states "euphemism is a phenomenon intrinsically linked to the conventions of politeness and social tact expected in interpersonal communication".

1.2.1. Politeness Theory

Politeness is a universal phenomenon that plays an important role in the social life of people since it can maintain good relationships among interactants. Cruse (2006: 131) defines politeness as "a matter of minimizing the negative effects of what one says on the feelings of others and maximizing the positive effects (known as 'negative politeness' and 'positive politeness' respectively)". Moreover, Holmes (2001:268) states "politeness involves taking account of the feelings of others".

Politeness theory was developed by Brown and Levinson (1987) based on Goffman's face theory. " The concept of 'politeness' owes a great deal

to Goffman’s original work (1955, 1967) on ‘face’" Wardhaugh (2006: 276).

The main concept of politeness theory is the concept of face which was defined by Brown & Levinson (1987: 61) as " the public self image that every member wants for himself". Brown & Levinson state that every person has two types of face, positive and negative. Brown & Levinson define positive face as the individual’s desire that her/his wants be appreciated in social interaction, and negative face as the individual’s desire for freedom of action and freedom from imposition.

Meyerhoff (2006: 84) states " the technical use of the term 'face' is very similar to the way the word is used metaphorically in many varieties of English". Meyerhoff provides a very interesting example to illustrate the idea saying that if someone is unprepared in a meeting and people realize that they are not well prepared, this means s/he had 'lost face'. Similarly, Meyerhoff adds, if you do something embarrassing in public, and someone else distracts attention or says something to minimize the seriousness of what you did, you could say that s/he had 'saved your face'.

Pour (2010) maintains that the core assumption behind face-work theory is that all participants who are involved in a certain discourse push themselves to the limit to save their face and not to lose it. Moreover, Pour argues that people must know that face can be easily damaged by others if

the speaker does not choose the right word in the right context and for the right purpose. Pour (2010: para. 6) states " when people communicate with each other, all participants are in charge of maintaining not only their own face, but also other people's face".

It has been noticed that similar idea is available in Arabic as well. Face can tell a lot about how people feel and how they respond to different situations. Jordanians are aware of this fact and, therefore, use different expressions to express this awareness. For example, they use expressions like:

[*ḥamraṭ*] (his face turned red) to express that someone feels embarrassed.

[*mṣafrin*] (his face is yellow) to say that someone is sick.

[*wejhuh 'aswad*] (his face is black) to claim that someone is either sad or dissatisfied with a certain action or a certain utterance .

Moreover, when a person does a great job, shows wisdom or brings bright ideas which may serve the whole family; his/her parents usually express their happiness using expressions like:

(بيضت وجوهنا الله يبيض وجهك) [*bay-yaḍit wjūhna Allāh ybay-yiḍ wijhak*]

(lit. You have whitened our faces, may Allah whiten your face). Therefore, good deeds and brilliant ideas may achieve the positive face in Arabic. On the other hand, if a person, for example, acts or utters anything that may

cause offence, harm or embarrassment to other people, his/her friends, parents or relatives would show their discontent using expressions like: (سودت وجوهنا الله يسود وجهك)

[*saw-wadit wjūhna Allāh ysaw-wid wijhak*]

(You have blackened our faces, may Allah blacken your face)

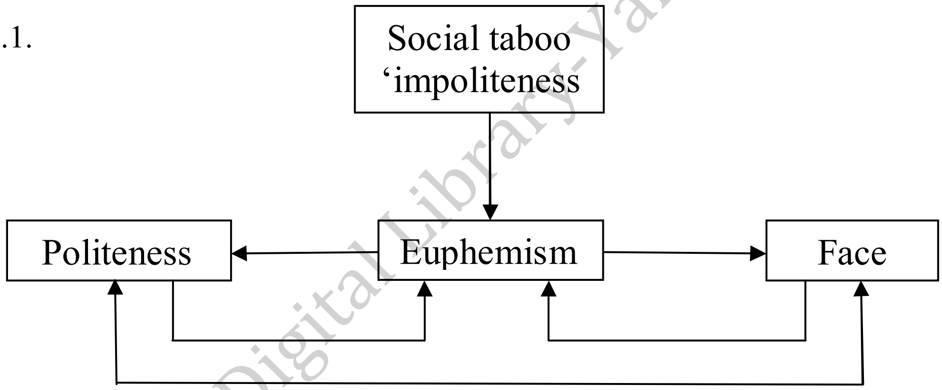
It seems that people tend to use polite expressions when communicating with others in order to save their own faces as well as others' faces; consequently, this is to make other people feel satisfied. In this connection, Holmes (2001: 268) states "A polite person makes others feel comfortable. Being linguistically polite involves speaking too appropriately".

Wardhaugh (2006) states that upon interacting with others, people should be aware of the two kinds of face and therefore choose one of the two kinds of politeness. Wardhaugh believes that positive politeness achieves solidarity and leads to the informal use of language because people usually treat each other just like close friends and never threaten their faces. On the other hand, he believes that negative politeness leads to the use of formal language because people usually adopt a large number of strategies in order to avoid different kinds of threats to the face of other people.

1.2.2. The Relationship between Euphemism, Politeness and Face.

Based on the above theories, one may assume that the relationship between euphemism, politeness and face is deeply rooted. Crespo (2005: 78) states "euphemism, face and politeness are interrelated phenomena which pursue a common aim: social harmony in communication". The relationship between euphemism, politeness and face goes with the following lines:

Fig.1.



Adopted from Crespo (2005:85), (*The reflexivity between politeness, euphemism and face)*

Crespo (2005) believes that to avoid the threat of certain conflictive speech acts, euphemism responds to two motivations, as shown in the above diagram. Crespo says that the first kind of motivation is to reinforce politeness in social discourse; and the second is to preserve the addressee's face as well as the speakers' own face.

1.3. Euphemisms and the Jordanian Society.

The Jordanian society is similar to almost all Arab societies. It starts as a tribal society in which there are lots of social traditions, norms and values, then it develops till it becomes as is now where most people are well educated and socially associated. Members of the Jordanian society stick to some of the social traditions and values, and neglect some others. According to Al-Khatib (1997), one of the most important traditions that Jordanians still preserve is that "families, relatives, friends and neighbors should help and support each other, not only in happy times but also in adversities" (p: 158).

Language serves as one of the main tools that Jordanians use to support and help each other during good and bad times. Most Jordanians are emotionally attached to the Arabic language because of its sanctity as the language of the Glorious Qur'an which, in turn, is the literal words of Allah. In this regard, Al-Abed Al-Haq & Al-Masaeid (2009) believe that Arabic is the mirror of the Islamic-Arab civilization. However, almost all Jordanians use the spoken varieties rather than the standard variety of Arabic.

The Glorious Quran is an Arabic source of euphemistic expressions almost in all fields of life. As a matter of fact, muslims and so Jordanians

are religiously motivated to be kind, tolerant, and merciful. This is illustrated in the Glorious Qur'an in different Ayahs, to mention some:

﴿ فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ فَٱعْفُ عَنْهُمْ
وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ۖ ﴾ (ال عمران: ١٥٩)

"It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him)". ('*ā*l-ᶜimr*ā*n, 159) translated by Yusuf Ali.

In this Ayah, there is a direct instruction from Allah to our Prophet Mohammad (peace and praise be upon him) not only to be lenient, soft, kind to other people - his followers, but also to pardon them and ask forgiveness for them in order to win their hearts over. (Tafsir al-Jalalayn, Royal Aal Al-Bayt Institute for Islamic Thought, 2013)

﴿ وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴾
(فصلت، ٣٤)

"Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate". (Fuṣ-ṣilat: 34) translated by Yusuf Ali.

In this Ayah, the Prophet Mohammad (peace and praise be upon him) is directly asked to say nothing but the good words and to deal gently even to his enemies which will make them, his enemies, just like close friends because of his decency, politeness and good nature. (Tafsir al-Jalalayn, Royal Aal Al-Bayt Institute for Islamic Thought, 2013).

As Muslims, we know that what is considered to be an imperative to the Prophet is an imperative to his followers. Thus, all muslims are supposed to follow through. Therefore, the researcher of the present study reassures that it is not only the existence of taboo topics that makes people use euphemisms, but also the Islamic beliefs, values and norms which are geared towards instilling morals and decency in the hearts of people.

The majority of Jordanians are muslims, so they receive their beliefs, values and traditions from the Noble Qur'an. Jordanians are sensitive, passionate and sympathetic people when it comes to certain topics like: death, mental sickness and fatal diseases like cancer. Jordanian Arabic contains numerous euphemisms related to dying, death and burial as well as the people and places that deal with death. Jordanians use different expressions to express and show sympathy when socially interacting with each other. Most of these expressions are of religious basis. For example, they use:

[*Allāh yirḥamuh*] (May Allah have mercy upon him) to lessen the effects of the verb '*die*' when breaking the news of the death of someone. They also use expressions like:

[*lil-lahi ma 'akhaḏa wa lil-lahi mā 'aᶜṭā*]

(to Allah belongs what He takes and to Him belongs what He gives- the late) and *[ᶜaẓ-ẓama Allāhu 'ajrakum*]

(May Allah increase your rewards) to console each other.

Death is one of the most sensitive, touchy and fearful topics that most Jordanians, like other societies, prefer not to talk about using straightforward terms when addressing a person who has lost a beloved family member. However, the researcher thinks that Jordanians, as well as all muslims, are religiously motivated not to fear death, and to talk about it habitually in order to remind them of the other life [*'ad-darul 'ākhirah*].

1.4. Statement of the Problem

The present study is an attempt to explore and investigate the use of euphemistic death expressions among the native speakers of Jordanian Arabic. Jordanian Arabic consists of different varieties each of which has its own ways to express different feelings, beliefs, attitudes and values. The researcher notices that young Jordanians lack the sociolinguistic competence to use the appropriate words in the appropriate contexts in

relation to death because they have not been taught to use these expressions correctly. This has motivated the researcher to try to identify the euphemistic death expressions used in different social contexts.

Moreover, it has been noticed that some Jordanians correlate the recitation of the Glorious Qur'an, in some situations, with death. Therefore, the researcher tries to investigate the Jordanians' attitudes toward the recitation of the Glorious Qur'an to see in which situations it indicates death.

1.5. Purpose and Questions of the Study

The main goal of this study is to explore and analyze the euphemistic death expressions used among the speakers of Jordanian Arabic from a sociolinguistic perspective. It deals with euphemism as a form of language that affects the Jordanian society since these expressions are used in order to maintain some social relations such as: friendship, intimacy and solidarity among Jordanians. It also aims to show the reasons and the social factors that affect the use of these expressions. This study attempts to answer the following questions:

1- What are the euphemistic death expressions that are more frequently used by the speakers of Jordanian Arabic?

2- How do some social variables like: gender, age and the region in which people live affect the use of death euphemistic expressions?

3- What are the attitudes of Jordanians towards death in different situations?

4- What are the attitudes of Jordanians towards reciting the Qur'an?

1.5. Significance of the Study

This study is an attempt to familiarize people, especially the young, with euphemistic death expressions used in everyday life of the Jordanian society and the social situations in which each expression is used. The researcher assumes that the significance of this study originates from the fact that it helps Jordanians, as well as Arabic learners, to be aware of the power of language in strengthening the relationships among people. Moreover, since sociolinguistics is crucial in the academic domain of any society, it is important to teach these expressions, as politeness strategies, in schools which serve as fertile soil that shape the future of societies. Few studies were concerned with social factors as some of the most significant factors in the formation of euphemisms. Therefore, this study attempts to fill this gap.

1.7. Limitations of the Study

The present study has a number of limitations that should be noted :

- Firstly, it is limited to euphemistic expressions related to death from a sociolinguistic perspective; other perspectives are not studied.
- Secondly, it is limited to euphemistic death expressions in light of politeness theory; other linguistic theories are not studied.
- Finally, the data of the study are collected from some parts of the northern area of Jordan, namely, Irbid and Mafraq; other areas are not involved in the study.

CHAPTER TWO

Review of the Related Literature

2.0 Introduction.

In this Chapter, the researcher discusses the following topics: definition of euphemism, the notion of death in Jordanian Arabic, death rituals in Jordan, the importance of death euphemism, euphemism and related expressions, and previous studies.

2.1. Definition of Euphemism.

Many linguists like (Allan and Burridge, 1991 and Cruse, 2006) have made some attempts to define the word euphemism from different perspectives. Allan and Burridge (1991: 11) provide a definition which goes along the following lines:

"A euphemism is used as an alternative to a dispreferred expression, in order to avoid possible loss of face: either one's own face or, through giving offense, that of the audience, or of some third party."

Cruse (2006: 57) defines euphemism as " an expression that refers to something that people hesitate to mention lest it cause offence, but which lessens the offensiveness by referring indirectly in some way".

According to Wehr and Crown (1976), similar meanings for euphemisms are available in Arabic. The Arabic root (*luṭf*) means to be kind and friendly to someone; and its derivative (*laṭāfah*) means 1- to be fine, delicate, graceful, elegant, nice and/or amiable. 2- to make mild, soft, and gentle, to mitigate, alleviate, ease, soothe and/or moderate. 3- to treat with kindness. It's worth mentioning here that the name [*Allaṭīf*] is one of the names of Allah.

Moreover, the following examples of dictionary definitions will serve to show what is common to all euphemisms:

- The word '*euphemism*' has been defined as "the substitution of an agreeable or inoffensive expression for one that may offend or suggest something unpleasant" (Online Merriam-Webster Dictionary, 2012). The word is originally Greek. It consists of two parts : "*eu*", which means "*good*", and "*pheme*", which means "*speaking*" (Online Etymology Dictionary, 2012).

As can be seen from the above definitions, there is an agreement that:

1- There are some social situations where people cannot refer to certain topics such as death in a direct way.

2- There are certain expressions that are considered socially unacceptable because they are harsh, harmful, embarrassing or impolite.

3- People use soft, indirect and socially more acceptable expressions to substitute these unacceptable ones.

When it comes to death euphemisms, the researcher defines them as: "Socially acceptable expressions that people use instead of the direct expressions related to death in order not to harm others and to show sympathy and share emotions with those who are in grief such as the use of (*passed away*) in English and the use of [*'intagala 'ilā raḥmatil-lāhi taᶜālā*] (He transferred to the mercy of Allah) in Arabic instead of the word [*māta*] (*died*)". It is worth noting that almost all these expressions are either figurative or religious expressions.

2.2. The Notion of Death in Jordanian Arabic.

Death is the inevitable end of everyone's life. This is clearly stated in the glorious Qur'an in different Suras, to mention some :

1- Surat Al-Rahman (26, 27):

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ ﴾

"All that is on earth will perish, But will abide (for ever) the Face of thy Lord,-full of Majesty, Bounty and Honour." (Trans: Yusuf Ali)

2- Surat Al- ʕimran (185):

﴿ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَـٰمَةِ ۖ فَمَن زُحْزِحَ عَنِ ٱلنَّارِ
وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَـٰعُ ٱلْغُرُورِ ﴾

" Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): For the life of this world is but goods and chattels of deception". (Trans: Yusuf Ali).

According to Gomaa and Shi (2012), the word [*al-maut*], 'death' has two sequential and inseparable stages. The first stage is related to the condition when the soul separates or departs from the body. The body is then described as being [*la ru:ħ fi:h*], 'lifeless'. The second stage, death is referred to as a kind of [*ʔintiqa:l*], 'transition' of [*al-ru:ħ*], 'the soul' of a person from this life to another life. Gomaa and Shi believe that death is a transition from [*da:r ad dunya*], 'this worldly life' to [*da:r al aχirah*], 'the other worldly house of hereafter' (p: 1).

In this sense, the researcher of the present study assumes that death serves as a machine that separates the soul from the body and moves the soul from this life to the other life waiting for [*yawm el-ḥisab*], 'the Day of Judgment '.

Jordanians are very cautious when talking about death in the presence of the bereaved. Hence, they usually use figurative or religious expressions to show sympathy, share emotions and to save their own faces as well as other people's faces. Generally , Jordanians depend on religious values and beliefs to describe and talk about death and the life after death on death occasions. For example, Jordanians use expressions like the following:

- [*'intagala 'ilā raḥmatil-lāhi taᶜālā*] (He transferred to the mercy of Allah) to break the news of someone's death.

- [*ᶜaẓ-ẓama Allāhu 'ajrakum*] (May Allah increase your rewards) to console other people upon a friend's or relative's death.

- [*'in-na lil-lāhi wa 'in-na 'ilayhi rajiᶜūn*] (We are the creation of Allah and to Him we shall return] upon receiving the news of a relative's death.

Al-Shwashreh (2004: 74) maintains that Jordanians sometimes " violate the natural facts" by using certain expressions such as the use of :

[*khatimat el-'aḥzān*], ((May Allah make it) the end of sorrow)

[*'aᶜṭāk ᶜumruh*] (He gave you his age)

Such expressions are somewhat unacceptable in the sense that sad events will never end on this earth and no one can give his/her age to another.

Jordanians consider death as the end of the presence of someone in this life and the beginning of a new stable stage waiting for the Day of Judgment and the permanent life in heaven. It is assumed that Jordanians fear death not only because of death itself, but also because they fear the loss of a person they used to see, deal with, be close to and eventually love even though they believe that they will meet this person again in the hereafter. Jordanians use different expressions to express their beliefs that death is not the end, but the beginning of the new and permanent life in the hereafter. For example, they use:

[*Allāh yejmaᶜna fīh/a biljan-neh*]

(May Allah gather us with him/ her in heaven)

as an indication that there will be another life in which people will gather again. It also implicitly tells the departed relatives and friends that the deceased will be going to heaven.

2.3. Death Rituals in Jordan*

Almost the same rituals are practiced all over Jordan. Every single ritual is accompanied by certain expressions or acts to achieve the functions of being polite and showing sympathy to the relatives and/or friends of the deceased. For example, Al-Shawashreh (2004: 2) states " the condoler sometimes takes longer time in shaking the condolee's hand and that it is usually accompanied by hugging as a sign of more intimacy and sympathy."

Jordanians generally believe that death is a natural end that everyone will come to. When someone is dying, it is a religious duty that family members, sometimes friends and neighbors, try to comfort the dying person through [*duᶜā'*] (prayer) and reciting the Noble Qur'an and give him/her hope that Allah is merciful; more importantly, relatives usually stay close to the dying person in order to remind him to utter the words of faith that there is no God but Allah in order to be his/her last words following the Hadith: (لقنوا موتاكم لا اله إلا الله) [*laq-qinū mawtakum lā 'ilāha 'il-la Al-lāh*]

"Prompt your dying ones (to say): *lā 'ilāha 'il-la Al-lāh* "

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* The ideas of this topic are taken from different sites, however, the researcher uses his own words depending on his own experience as a Jordanian. Among these sites:
- http://islam.about.com/cs/elderly/a/funerals.htm.
- http://people.howstuffworks.com/culture-traditions/cultural-traditions/10-muslim-funeral-traditions.htm
- http://muttaqun.com/funerals.html

After the death of this person, his relatives start to prepare for the burial following the Hadith:

(إكرام الميت دفنه)

[*'ikrāmul-may-yiti dafnuhu*] ,

Dignifying the dead is by his burial.

At first, the whole body is washed and wrapped in a clean white shroud. Then, Jordanian muslims gather to perform a special prayer for the dead called funeral prayer, [*salātu ljanāzeh*]. After that, the deceased is put in his grave resting on the right side with his/her face uncovered and directed towards Al-Ka'bah. If the deceased is a woman, the whole grave must be covered and only sons, brothers and/or uncles are allowed to put her body in the grave to preserve the woman's chastity. Upon the end of the burial, there is usually a short sermon to remind people that everyone will come to this end (death) and that people should prepare for such day.

The usual mourning period in Jordan is three days through which relatives of the deceased gather in the condoling house in order to receive condolences. It is a usual tradition that male relatives are invited for meals during the mourning period whereas women stay at home and meals are delivered to them there. In the case of women who have lost their husbands, there are special rules that they should follow during a special mourning period called the [*ᶜid-dah*] which should last four months and 10

days. During this period, the widow cannot use any kind of perfume or wear bright clothes, and she can only leave the house to do necessary things. Moreover, she cannot remarry until the period of [ᶜ*id-dah*] is over.

2.4. The Importance of Death Euphemism.

After defining death and euphemisms, the next question one could ask is *why do people need to use death euphemisms*? This is a simple and logical question that has been asked and answered many times. The answer is not that difficult to explain, since either the existence of taboo topics and/or the Islamic traditions require the construction of euphemisms in order to achieve successful and polite communication.

According to Allan and Bridge (2006: 222), death has been described as " a fear-based taboo". Where different fears exist such as the fear of losing loved people; fear of what happens to the body; fear of the very finality of death and fear of what follows the end of life as Allan and Bridge (2006) believe.

In almost all cultures, including Arabic, to experience the death of a loved person is a difficult and painful thing. Therefore, people try to avoid referring to it directly and freely, especially when communicating with people who have lost a family member. For this reason, people's attitude to the topic of death is reflected in their linguistic and social behavior. Thus, euphemistic death expressions are used to show the decency and politeness

of a certain group or society; it is also used to show sympathy and share emotions with people who are in grief.

Linfoot-Ham (2005) believes that the main function of euphemism is to protect the speaker/writer, hearer/reader from possible effrontery and offence which may occur in the broaching of a taboo topic (e.g., religion or death) or by mentioning subject matter to which one party involved may be sensitive (e.g., politics or social issues).

Since euphemisms in general and death euphemisms in particular are polite and decent ways used to avoid talking about ill-mannered or sensitive topics, it seems reasonable to assume that Jordanians use these expressions to achieve two different but related functions:

A - *To show sympathy to the bereaved.*

Jordanians use a large number of euphemistic death expressions in order to share emotions and show sympathy to the bereaved. For example, when communicating with a person who has a death in the family, they use expressions like [*'ilmarḥūm*] (the late) instead of the word [*'ilmay-yit*] (the dead); Jordanians want to implicitly tell the bereaved that the deceased is a good person, is already forgiven and eventually will go to heaven. Farghal (1995) provides a very interesting idea in this concern; he believes that expressions such as:

No.	CJA euphemism	English translation
4-	*'intaqala 'ila jiwar-i- rabb-ih*	He transferred to the neighborhood of his Lord
5-	*'intaqala 'ila dār-i-l-baqā'*	He transferred to the home of eternity

(Farghal, 1995, p. 370)

imply that the speaker means more than just trying to break the news of the death of a person. He, the speaker, intends to say that death is for the good of the deceased because he will go to a better place, which is heaven.

Moreover, Jordanians use expressions like [*'ilfaqīd wāḥad*] since this expression means that the condoler wants to tell the condolee that they both share the same loss which, as Jordanians believe, will help the addressee feel better. It is worth noting here that this expression [*'ilfaqīd wāḥad*] is usually used among close friends and relatives.

B - The second function Jordanians try to achieve when using death euphemisms is ***to be polite***. Since there are certain expressions or even body expressions which are considered rude and ill-mannered such as referring negatively to the deceased or laughing when consoling someone, Jordanians use indirect expressions or figurative language.

This function is deeply related to the former function in the sense that people, in general, use soft and decent euphemistic death expressions to show sympathy and to share emotions with the bereaved. This can only be achieved by using polite expressions. In other words, one cannot console a

grieving person using harsh or offensive expressions. For example, in the Jordanian society, you cannot ask a person about the death of his relative using a question like:

متى ***فطس*** ابوك، أخوك، عمك...؟

[*mata **faṭas** abūk, akhūk, ᶜammak…?*]

(when did your father, brother, uncle …kick the bucket?)

since the word [***faṭas***] has a negative connotation and can only be used to talk about the death of animals and thus, Jordanians do not accept this word and consider it an impolite and unpleasant word. Instead of the question in which the word [***faṭas***] is used, Jordanians may use questions like:

متى ***توفى المرحوم*** ابوك، أخوك، عمك...؟

[*mata **tuwaf-fa -lmarḥūm** 'abūk, akhūk, ᶜammak…?*]

(when did the late, your father, brother, uncle … pass away?)

since a word like [***lmarḥūm*****],** (pronounced out of context as [*'ilmarḥūm*]), has a positive connotation and implies some kind of praying to Allah to have mercy upon the deceased and send him to heaven.

It seems clear that Jordanians rely heavily on their emotions when communicating with grieving people. Robinson et al. (2013: par, 4) believe, "Emotional awareness provides you the tools needed for

understanding both yourself and other people, and the real messages they are communicating to you". Jordanians are aware of this fact and they know that the dead relatives or friends may feel comfortable, and somehow happy, when recalling the wonderful and good memories of the person they have lost. Therefore, Jordanians usually talk about the special moments of their relationships with the deceased since they know that this will bring warmth and happiness to the bereaved.

2.5. Euphemism and Related Expressions

Allan and Burridge (2006: 29) create the collective term X-phemism to refer to the union set of euphemisms, dysphemisms and orthophemisms :

1- Euphemisms which are milder or more positive expressions used to replace a negative or unpleasant one. (A positive replaces a negative expression). Such as the use of [the late] in English, and [*ʹilmarḥūm*] in Arabic to replace the direct English word [the dead], Arabic [*ʹilmayyit*].

2- Dysphemism is replacing a neutral or positive expression with a negative or unpleasant one. (A negative replaces a positive or neutral expression). In this regard, Kováčová (2013: 16) claims that speakers use dysphemisms when they talk about something they disapprove of and wish to humiliate and offend. For example, the use of [*kicked the bucket*] in English, and [*faṭas*] in Arabic instead of the word [*died*], Arabic [*māt*].

3- Orthophemism is a term they have coined in order to account for direct or neutral expressions that are not sweet-sounding, evasive or overly polite (euphemistic), nor harsh, blunt or offensive (dysphemistic). For example, the word [*graveyard*] in English, and the word [*'ilmaqbarah*] in Arabic.

2.6. Previous Studies

In fact, very few studies have been conducted with direct relatedness to the present study.

2.6. 1. Death Euphemism in Theoretical Studies

Lutz (1989) introduces the term doublespeak which he defines as "a language which pretends to communicate but does not. It is a language that makes the bad seem good, the negative appear positive, the unpleasant appear attractive or at least tolerable" (p: 347-8).

Lutz breaks down doublespeak into four kinds; the first is euphemism, which he defines as "a word or phrase that is designed to avoid a harsh or distasteful reality" (p: 348). Lutz claims that the euphemizing process itself is a positive process, as long as the speaker's intentions are honest, i.e., if the speaker concerns for the addressee's feelings or emotions, or if s/he respects the social and cultural norms. Lutz believes that doublespeak may have a positive meaning just like euphemism or it may be used to conceal thoughts or mislead people.

Lutz (1989: 27) provides a good example about death euphemisms when he says " We express grief that someone has passed away because we don't want to say to a grieving person, (*I'm sorry your father is dead*)". He believes that the euphemism *[passed away]* functions more than just an attempt to protect the feelings of other people; it means to communicate the speaker's concerns over that addressee's feelings during the mourning period.

The researcher of the present study agrees with Lutz that the speaker must take the feelings and emotions of others into consideration when s/he socially interact with them since sometimes a word or a single word or a facial expression may cause embarrassment or offence to others.

Allan and Burridge (2006: 222) describe death as " a fear-based taboo." They claim that there are different kinds of fear such as the fear of losing people one loves; fear of what will happen to the body; fear of the finality of death. Allan and Burridge (2006: 224) believe " the ultimate euphemism is not mentioning death in any way at all". It seems clear that Allan and Burridge prefer not to mention death at all; even though they believe that people will know that there is a death from the newspaper announcements even if there is no direct reference to the event of death.

Allan and Burridge (2006: 224) believe "death euphemisms fall into four broad categories: *death as loss, worries about the soul, death as a*

journey, and death as beginning a new life". They first describe death as loss. They assume that the euphemistic expressions *losing* and *missing* are used from the point of view of the people who are left alive where they first loose the deceased and then miss him/her.

After that, they say that any sign of activity in animal or human bodies is a sign of the presence of a soul in the body; they believe that *sleep* and *death* both indicate the absence of the soul where the absence the soul is only temporary in the case of sleep but in the case of death, the soul departs the body permanently. Therefore, because *death* and *sleep* are similar, death notices often use the word *sleep* euphemistically instead of the word *death*. When doing so, the writer of the death notice means to pretend that *death* is temporary, just like *sleep*.

Allan and Burridge (2006: 226) state "death is often represented euphemistically as a journey to a better place". They believe that people use different euphemistic expressions such as: *depart*, *pass away* and *arrival at the final resting place*. Moreover, death, according to Allan and Burridge, can be looked at as the end of life's journey, and that death is a state of rest from the pains of life like the euphemisms *(was laid to rest*). Finally, Allan and Burridge (2006: 226) state " death is seen as beginning a new life." They believe that euphemistic expressions related to notion of life after

death are used by both the religious and nonreligious people as well when dealing with death.

The researcher of the present study agrees with Allan and Burridge that people fear death because they fear the loss of loved ones. On the other hand, he does not agree with their idea of the very finality of death since Jordanians, as well as all Muslims, believe that death is just a temporary stage between this short life on earth and the permanent life in the hereafter.

Wardhaugh (2006) believes that the language is used to avoid saying certain things and that certain things are not said, not because they cannot be, but because they are talked about in very roundabout and indirect ways. He claims that in the first case we have instances of linguistic taboo; in the second we have the employment of euphemisms so as to avoid mentioning certain matters directly.

Wardhaugh (2006: 239) defines taboo as " the prohibition or avoidance in any society of behavior believed to be harmful to its members in that it would cause them anxiety, embarrassment, or shame. It is an extremely strong politeness constraint". He adds that there are certain things which cannot be said and that certain topics can be referred to only indirectly, i.e., euphemistically.

What is obviously stated here is that the existence of taboo topics serves to establish the infrastructure for the construction of euphemistic expressions. The researcher of the present study assumes this is not always the case, since some religious, cultural and social beliefs require people to be soft, kind, well-mannered in the normal situations and more importantly in the abnormal situations.

Abu Hammad (2007) studies euphemism from two different perspectives: first, the usual use of euphemism which is *sweet talking* that people use in their face-to-face communications to achieve two main goals, these are: to replace unpleasant or tabooed topics; and the second goal is to achieve politeness and maintain one's face in order not to be impolite and offensive to others. The second use of euphemism is *deception* that is used among politicians, lawyers or in military affairs to conceal horrible things and plain facts.

Abu Hammad claims that it is a taboo among Jordanians to say that someone died of cancer; instead, they use the euphemism "that disease" (p.4). He believes that when using the word 'that' (not 'this'), Jordanians want the disease to be far away from the speaker and the hearer. Even though he believes that referring to cancer as cancer is accepted by other Jordanians.

Abu Hammad provides some examples about euphemism as deception. Hs says when Russia occupied Afghanistan in the 1980s, the Americans refer to the Afghani fighters as " *freedom fighters*"; later in the late 1990s, these freedom fighters became "*terrorists*" depending on the political interpretation that makes the same term changes. A euphemism like "*strategic withdrawal*" is used to describe the almost defeated army who should withdraw to protect troops (p.16).

The researcher agrees with Abu Hammad that euphemism is a sweet talking used to be polite in order not to harm or embarrass others. However, the researcher thinks that euphemism by definition is a polite way to substitute unpleasant or embarrassing topics; therefore, euphemism could not be a way of deception since deception has a negative connotation and implies bad and impolite behavior.

2.6. 2. Death Euphemism in Empirical Studies

2.6. 2.1 Arabic studies

Most Arabic studies have discussed euphemism in general; very few have discussed death as a separate topic; among these are the following:

Farghal (1995) investigates the nature of euphemism in Arabic. He believes that the native speakers of Arabic tend to employ four major devices for euphemizing: *figurative expressions*, *circumlocutions*,

remodelings, and *antonyms*. In his study, Farghal attempts to investigate Arabic euphemistic expressions in relation to the Politeness Principle proposed by Leech (1983) and the Cooperative Principle's Maxims of Conversation proposed by Grice (1975) saying that there is a strong relation between the two principles.

Farghal finds that Standard Arabic is richer in euphemisms than colloquial varieties of Arabic. He assumes that dysphemism enjoys a much heavier presence in colloquial Arabic than in standard Arabic.

The researcher of the present study only focuses on the first device for euphemizing which is figurative euphemisms. According to Farghal, the most common tool for the process of euphemizing is the use of figurative language. He believes that figurative euphemisms abound in taboo areas such as death, urination and sex. Farghal (1995: 369) believes "death is the most euphemized term in Arabic". He says that Arabic speakers use figurative euphemisms in order to avoid using the verb 'mata', 'died'.

The following examples from MSA are given to support this idea:

No.	**MSA euphemism**	**English translation**
1-	*'intaqala 'ila raħmat-i-l-lah*	He transferred to the mercy of God
2-	*'intaqala 'ila dar-i-l-baqa'*	He transferred to the home of eternity

(Farghal, 1995, p.369-370)

Farghal believes that such expressions imply that death is for the good of the deceased because he will go to a better place, which is heaven. Also, figurative euphemisms appear in Colloquial Arabic death terms as well. As a means of illustration, Farghal gives some examples from Jordanian Arabic:

No.	**CJA euphemism**	**English translation**
4-	*xubzat-uh xilṣin*	His bread ran out
5-	*'a'ta-k 'umr-uh*	He gave you his age

(Farghal, 1995, p. 370)

According to Farghal, an expression like (4) above means that a person's life is predestined by Allah to end at a particular moment (the time of death). While an expression like (5) above implies that the speaker wishes that the hearer to live a long life.

The researcher supports the ideas presented in Farghal's study, namely the idea that death is the most euphemized topic in Arabic because it is such a touchy topic. Moreover, the researcher totally agrees that the context determines whether an expression is a taboo or not. On the other hand, the researcher does not agree with the study in a small detail, namely, that native speakers of Arabic avoid using the verb 'mata', 'he died', when they refer to the occurrence of death [*in the presence of the bereaved*]. The researcher assumes that the bracketed phrase should be added since

Jordanians will not feel embarrassed when using the word 'to die' to talk about death in a general talk or in a religious sermon.

Al-Shawashreh (2004) investigates condolences in Jordan from a sociolinguistic perspective. He divides the condolence expressions into four kinds of expressions; namely: religious, social, regional, and age expressions giving examples of each kind.

- Examples of *religious expressions* are:

No	**Jordanian Arabic euphemism**	**English translation**
1-	*ʕađđama Allau Adʒraka wa aħsana ʕazaʔaka wa ġafara limayyitika*	May Allah increase your reward, adorn your condolence and forgive your dead person.
2-	*Aʕđama Allau Adʒraka wa aħsana ʕazaʔaka*	May Allah increase your reward and adorn your condolence.

(Al-Shawashreh, 2004, p. 66-7)

Al-Shawashreh claims that these expressions are used by religious people. Moreover, he says that you can hardly face a religious expression that does not have a direct reference to Allah.

- Examples of *social expressions* like:

No	**Jordanian Arabic euphemism**	**English translation**
3-	*yislam rasak*	May your head be saved
4-	*Ma ħada imxallad fi ha addunya*	No one is eternal in this world.

(Al-Shawashreh, 2004, p. 71)

Al-Shawashreh (2004:71) says "these expressions are called social because they have a direct reference to the social aspects of human life". He thinks that there is a strong relationship between social and religious expressions saying that some social expressions have religious dimension like (4) above.

- Examples of *regional expressions* such as:

No	**Jordanian Arabic euphemism**	**English translation**
5-	*Al-manāqīş*	The decreased
6-	*Al- ǧamaᶜeh*	The group.

(Al-Shawashreh, 2004, p. 75)

Al-Shawashreh thinks that Jordanians in the past used certain expressions that reflect something about their region. However, he assumes that these regional expressions disappear since almost all Jordanians use similar expressions.

- Examples of *age expressions* such as:

No	**Jordanian Arabic euphemism**	**English translation**
7-	*māt bizahrit šababuh*	He died at his primrose
8-	*wallah mā hīh imẖalieh la ṣaġīr wala kabīr*	It (death) does not leave the young or the old.

(Al-Shawashreh, 2004, p. 79)

Al-Shawashreh states "these expressions do not make a direct reference to the exact age of the deceased", but he assumes that Jordanians are aware

of which expression they should use when referring to the age of the deceased.

The researcher of the present study agrees with Al-Shawashreh on the use of these expressions. However, the researcher assumes that many expressions may disappear and some others will be introduced in the future to come. This is due to the overlap among people from different regions in Jordan either because of new technological devices like mobile phones and the internet or because of the transportation which makes the communication among people from different regions easier. Therefore, when people contact with each other, they learn each other's expressions used in different situations.

In his study, *Euphemism in Arabic :Typology and Formation*, Khanfar (2012) attempts to shed light on euphemism in Arabic as well as the linguistic and cultural relation of euphemism to other linguistic phenomena such as taboo, double speak and dysphemism. Khanfar concludes that euphemism is a widespread linguistic phenomenon in Arabic since native speakers of Arabic depend heavily on this linguistic tool in their every-day life. Khanfar adds, "being a taboo is a relative judgment" (p31). However, Khanfar claims that some taboo is one hundred percent agreed upon.

The researcher agrees with Khanfar in that taboo or not taboo is a relative judgment and that the linguistic and non-linguistic contexts or situations determine if an expression is a taboo or not. On the other hand, the researcher disagrees with Khanfar in that "some taboo is one hundred percent agreed upon" (p, 31) for the same reason given by Khanfar himself, that taboo is a relative judgment even in the same society since the same topic might be a taboo in one context but not a taboo in another. Moreover, according to Allan & Burridge (2006: 9) " nothing is taboo for all people, under all circumstances, for all time".

2.6. 2.2 Inter-cultural Studies

Sociolinguists try to study euphemistic expressions from different angles. To achieve this goal, some of them make contrastive studies between different cultures to find out the similarities and differences between cultures.

Al-Husseini (2007) tries to investigate the nature of euphemisms in both Arabic and English. He states that there are certain points of similarities and differences between the two languages in using euphemistic expressions. He argues that euphemistic expressions in both languages are used instead of taboo words or to avoid fearful, offensive or unpleasant topic. He thinks that such a replacement is different in both cultures since certain words that are considered offensive or taboo in Arabic may not be

so in English and vice versa. He believes that words or names related to marriage or women are not acceptable if used outside the religious or formal use in the Arab society whereas this is not the case in the English society. Another sign of similarity between the two languages is that euphemisms are related to the indirect speech act since they are more gentle than direct speech.

As for the differences, Al-Husseini finds that Arabic euphemism is more comprehensive since it includes different aspects other than what is mentioned in English. He claims that the Arabs use euphemisms for different purposes such as beautifying and emphasizing in order to seek the hearer's attention or exaggerating things to make them look larger, better or worse…etc. than they are. On the other hand, he claims that English euphemism is only used to replace a word that has a negative connotation with a more acceptable one.

Gomaa and Shi (2012) investigate the euphemistic language of death in both Egyptian Arabic and Chinese. The results of their study indicate that euphemism is a universal phenomenon that exists in every language and that there is no human communication without euphemisms. Moreover, the results of their study find that both Egyptian and Chinese native speakers regard the topic of death as a taboo. Therefore, they handle it with care.

Gomaa and Shi state that both Egyptian Arabic and Chinese employ euphemistic expressions to avoid direct mentioning of death. However, they find that Chinese has a larger number of death euphemisms as compared with the Egyptian Arabic ones. The results also show that death euphemisms are structurally and basically employed in both Egyptian Arabic and Chinese in metonymy as a linguistic device and a figure of speech. Moreover, Gomaa and Shi employ conceptual metaphor to substitute the taboo topic of death.

The researcher agrees with Gomaa and Shi on that euphemisms are universal since they exist in every language and no human communication is without euphemisms and that death is a sensitive topic which must be handled with intensive care.

CHAPTER THREE

Method and Procedures

3.0. Introduction

This Chapter describes the population and the sample of the study. Data collection and analysis are also clarified. Moreover, it presents the validity and reliability of the research instrument.

3.1. Population of the Study

The population of the present study consists of native speakers of Jordanian Arabic that is spoken in the governorates: Irbid and Mafraq in the Northern part of Jordan. The population of the study encompasses males and females speaking Bedouin and Rural (Fallahi) dialects.

3.2. Sample of the Study

The sample of the study consists of (130) Jordanian participants, adult males and females, randomly selected from Al-Koorah District (Irbid) and Eastern Badia District (Mafraq). The researcher used a cluster random sampling technique where the Governorates: Irbid and Mafraq were divided into different subgroups (Districts). Each of these districts was given a number and then the numbers were written on small pieces of paper and put in two containers. Then, the researcher's son picked up one piece of paper from each container. Then, the

selected districts were divided into villages which were also divided into blocks until the needed sample was detected.

The following tables show the distribution of the sample according to age, gender, the geographical area (region).

Table 1: Distribution of the Sample according to the Region.

Variety	**No. of participants**	**Percentage %**
Bedouin	64	49.2
Rural (Fallahi)	66	50.8
Total	130	100.0

Table 2: Distribution of the Sample according to Age.

Age range	**No. of participants**	**Percentage %**
Less than 30	66	50.8
31 and more	64	49.2
Total	130	100.0

Table 3: Distribution of the Sample according to Gender.

Gender	**No. of participants**	**Percentage %**
Males	72	55.4
Females	58	44.6
Total	130	100

The participants were made aware that the involvement in this study is completely voluntary. Moreover, they were assured that their responses will remain confidential.

3.3. Instrument of the Study

The researcher adopted a personal observation method, an interviewing method and a questionnaire, written in Arabic, in order to harvest the required data for the study. Prior the construction of the questionnaire, the researcher, as a native speaker of Jordanian Arabic, wrote down a list of euphemistic expressions Jordanians use to refer to death in different social situations. After that, the researcher interviewed some Jordanians of different ages, genders and levels of education to discuss the euphemistic death expressions they usually and frequently use to substitute direct words related to death in different situations; then their responses were recorded. The researcher's personal observations and the responses of the interviewees served as the basis of constructing the questionnaire.

3.4. Questionnaire

The questionnaire of the present study is based on Ellayan’s (1994) and Al-Azzah's (2010) questionnaires. It was divided into three sections. In the first section, the participants were asked to supply the demographic information, i.e. age, gender and the geographical area in which they live. The second section of the questionnaire was designed to find out the euphemistic death expressions that Jordanians usually and frequently use in their interactions on death occasions. All participants were asked to choose the expression(s) they use most of the time to refer to death in different

social situations. They were asked to provide or suggest more euphemistic expressions that are not listed in the questionnaire. The third section of the questionnaire was designed to survey the Jordanians' attitudes towards death to see whether or not it is considered a taboo in different situations.

The researcher himself distributed one hundred fifty copies of the questionnaire in Arabic to guarantee full understanding of the questions. The participants were given a chance to complete the questionnaire and return their responses.

3.5. Validity of the Instrument

The validity of the instrument was achieved by asking a jury of four university professors who are linguists, sociolinguists and Arabic experts to provide their comments and suggestions, which were taken into consideration in the final version of the questionnaire, on the content of the questionnaire. Some suggestions were received to make some changes and modifications on the questionnaire.

For instance, one of the professors suggested to divide the situations in which we can talk about death into the following situations: *while visiting a patient*, *during a religious sermon*, and *in a general talk*. Another one of the jury suggested to delete the word [*fustugyyeh*] when talking about the graveyard since it is not used anymore in the Jordanian society. Moreover, the researcher himself deleted the part related to the gravedigger in Al-

Azzah's questionnaire (2010) since in the relevant areas (Al-Koorah District) and (Eastern Badia District) usually the relatives or friends of the deceased are the ones who dig the grave.

Then the supervisor rechecked the questionnaire after the modifications and changes had been made to ensure that the questionnaire is appropriate for the participants.

3.6. Reliability of the Instrument

To achieve the reliability of the research instrument, the researcher conducted a pilot study. The questionnaire's reliability was determined by means of test-retest. Ten Jordanians, randomly selected and excluded from the main sample of the study, were asked to answer the questions of the questionnaire within fifteen minutes. They were asked to tick all words related to each situation they usually and frequently use. A week later, the questionnaire was distributed to the main sample of the study. The results matched those of the first test.

3.7. Data Collection and Statistical Analysis

The researcher asked the participants to fill out the questionnaire according to their usual and frequent use of euphemistic death expressions in their face-to-face communication during death occasions. They were asked to fill out the questionnaire individually and independently in order

to give them a space to identify their own choices without any influence from other participants. The questionnaires were then collected and the data were checked. After that, the data were processed and statistically computed and analyzed. The following statistical procedures were used:

1- The statement of results was placed into tables.

2- Some descriptive statistical analysis was used such as frequencies, percentages and ranks.

3- Information was interpreted and comparisons were made between the results of the present study and those of the previous studies the researcher had referred to in the second chapter.

CHAPTER FOUR

Findings of the Study

4.0. Introduction

This Chapter provides answers to the questions raised in the first chapter to investigate the euphemistic death expressions used by the speakers of Jordanian Arabic.

The speakers of Jordanian Arabic tend to employ a large number of euphemistic death expressions when talking about death, burial and people and places related to death. The researcher's personal observations and the interviews he had conducted revealed the various euphemistic death expressions used by the speakers of Jordanian Arabic.

4.1. Findings Related to the First Question.

The first question was raised to investigate the euphemistic death expressions that are more frequently used by the speakers of Jordanian Arabic. The following tables show the frequencies and the percentages of these expressions used by Jordanians.

Note: The percentages do not equal 100%. This results from the fact that the participants in the study are allowed to choose more than one expression in each of the given situations. Therefore, the number of responses will be larger than that of the study sample and thus, the percentages will be higher than 100%.

Table 4: Frequencies and Percentages of Expressions Used to Refer to the Deceased.

Expression	Responses		Percent of Cases
	N	Percentage	
المرحوم	114	77.6%	89.1%
المتوفى	13	8.8%	10.2%
المغفور له	12	8.2%	9.4%
الفقيد	8	5.4%	6.3%
Total	147	100.0%	114.8%

The above Table shows that the euphemistic expression (المرحوم) has the highest frequency 114 and the highest percentage 77.6%. Then, the euphemistic death expression (المتوفى) with a frequency of 13 and a percentage of 8.8%. The Table also shows that the euphemistic death expression (الفقيد) has the lowest frequency 8 with a percentage of 5.4%.

Suggested terms:

In addition to what had been listed in the questionnaire, the expression (رحمة فلان) was suggested by 14 rural participants.

Table 5: Frequencies and Percentages of Euphemistic Expressions Used to Break the News of Someone's Death to a Relative or a Friend.

Euphemistic Expression	Responses		Percent of Cases
	N	Percent	
أعطاك عمره	65	34.8%	50.4%
انتقل إلى رحمة الله تعالى	33	17.6%	25.6%
العمر إلك	24	12.8%	18.6%
تعيش انت	18	9.6%	14.0%
الله أخذ وداعته	16	8.6%	12.4%
توفي	15	8.0%	11.6%
الله أخذ أمانته	9	4.8%	7.0%
انتقل إلى جوار ربه	3	1.6%	2.3%
الله استخاره	2	1.1%	1.6%
انتقل الى الدار الاخرة	2	1.1%	1.6%
Total	187	100.0%	145.0%

Table 5 shows that the euphemistic expression (أعطاك عمره) has the highest percentage 34.8% with a frequency of 65. Next comes the expression (انتقل إلى رحمة الله تعالى) which has the frequency of 33 and a percentage of 17.6%. The euphemistic expression (العمر إلك) occupies the third position with a frequency of 24 and a percentage of 12.8%. The Table also shows that the euphemistic death expressions (انتقل إلى الدار الآخرة) and (الله استخاره) have the lowest frequency 2 and a percentage of 1.1%.

Suggested terms:

It is noticed that six rural participants suggested the use of the expression (فلان رحمة الله عليه) and eight bedouin participants suggested the use of the expression (مريض كثير); three out of the eight added (وحالته خطرة).

Table 6: Frequencies and Percentages of Euphemistic Expressions Used to Refer to the Graveyard.

Euphemistic Expression	Responses		Percent of Cases
	N	Percent	
المقبرة	97	61.8%	74.6%
المجنة	34	21.7%	26.2%
التربة	14	8.9%	10.8%
الدفن	12	7.6%	9.2%
Total	157	100.0%	120.8%

This Table shows that the expression (المقبرة) has the highest percentage 61.8% with a frequency of 97. In the second position lies the expression (المجنة) which has the frequency of 34 and the percentage of 21.7%. The euphemistic expression (الدفن) has the lowest frequency as shown table 6.

Table 7: Frequencies and Percentages of Euphemistic Expressions Used to Console Others.

Euphemistic Expression	Responses		Percent of Cases
	N	Percent	
عظم الله أجركم	87	33.6%	66.9%
يرحم ما فقدت	42	16.2%	32.3%
البقية بحياتك	19	7.3%	14.6%
رحمة الله عليه (عليها)	18	6.9%	13.8%
يجعل مثواه الجنة	16	6.2%	12.3%
أعظم الله أجركم وغفر لميتكم	13	5.0%	10.0%
خاتمة الأحزان	12	4.6%	9.2%
الفقيد واحد	11	4.2%	8.5%
الله يعوض عليكو (عوض الصابرين)	11	4.2%	8.5%
الله يصبركوا	11	4.2%	8.5%
أحسن الله عزائكم	9	3.5%	6.9%
يسلم راسك	6	2.3%	4.6%
لله ما أخذ وله ما أعطى (وكل شيء عنده بأجل مسمى)	4	1.5%	3.1%
Total	259	100.0%	199.2%

The above Table shows that the euphemistic expression (عظم الله أجركم) has the highest percentage 33.6% and a frequency of 87. The euphemistic expression (يرحم ما فقدت) occupies the second position with a frequency of 42 and a percentage of 16.2%. The results also show that the euphemistic expression with the lowest percentage1.5% is (لله ما أخذ وله ما أعطى) with a frequency of 4.

Suggested terms:

In addition to what had been listed in the questionnaire, 12 bedouin participants suggested the expression (خاطرنا عندكم) which means that the speakers do care and feel sorry for the hearers lost.

Table 8: Frequencies and Percentages of Euphemistic Expressions Used to Refer to the Condolence House.

Euphemistic Expression	Responses		Percent of Cases
	N	Percent	
بيت العزاء	76	45.8%	58.5%
المدالة	38	22.9%	29.2%
العزا	28	16.9%	21.5%
بيت الأجر	22	13.3%	16.9%
المأتم	2	1.2%	1.5%
Total	166	100.0%	127.7%

The above Table shows that the expression (بيت العزا) has the highest percentage 45.8% with a frequency of 76. Next comes the expression (المدالة) which has the frequency of 38 and the percentage of 22.9%. The expression (العزا) occupies the third position with a frequency of 28 and a

percentage of 16.9%. The Table also shows that the expression (المأتم) has the lowest frequency 2 and the percentage of 1.2%.

Table 9: Frequencies and Percentages of Euphemistic Expressions Used to Reduce the Painful Effects of the Loss.

Euphemistic Expression	Responses		Percent of Cases
	N	Percent	
كلنا على هالطريق	49	18.8%	38.3%
هاي حال الدنيا	35	13.4%	27.3%
الدايم الله	33	12.6%	25.8%
البقاء لله	31	11.9%	24.2%
البركة بالشباب	22	8.4%	17.2%
العمر إلك	20	7.7%	15.6%
شد حيلك	15	5.7%	11.7%
اصبر و احتسب	13	5.0%	10.2%
اللي خلف ما مات	13	5.0%	10.2%
لله ما أخذ ولله ما أعطى	11	4.2%	8.6%
بسلامة عمرك (عماركو)	8	3.1%	6.3%
كاس وداير عالكل	8	3.1%	6.3%
الشاطر يحمي حاله	3	1.1%	2.3%
Total	261	100.0%	203.9%

Table 9 shows that the euphemistic expression (كلنا على هالطريق) has the highest percentage 18.8% with a frequency of 49. Next comes the expression (هاي حال الدنيا) which has the frequency of 35 and a percentage of 13.4%. The euphemistic expression (الشاطر يحمي حاله) has the lowest frequency as shown in the table.

Suggested terms:

It is noticed that bedouin participants suggested the euphemistic expression (الزرع زرعه والحصاد عليه) nine times, whereas two rural participants suggested the expression (الله يغفر له).

Table 10: Frequencies and Percentages of Euphemistic Expressions Used to Refer to the Bereaved.

Euphemistic Expression	Responses		Percent of Cases
	N	Percent	
أهل المتوفى (الميت)	110	80.3%	84.6%
المجبَرين (المجبورين)	12	8.8%	9.2%
المناقيص	7	5.1%	5.4%
الجماعة	8	5.8%	6.2%
Total	137	100.0%	105.4%

This Table shows that the expression (أهل المتوفى- الميت) has the highest percentage 80.3% and a frequency of 110. The euphemistic expression (المجبرين- المجبورين) occupies the second position with a frequency of 12 and a percentage of 8.8%.The Table also shows that the euphemistic expression with the lowest percentage 5.1% is (المناقيص) with a frequency of 7.

Table 11: Frequencies and Percentages of Euphemistic Expressions Used Upon Receiving the News of the Death of a Friend or a Relative.

Euphemistic Expression	Responses		Percent of Cases
	N	Percentage	
إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ	86	47.8%	66.2%
لا حول ولا قوة إلا بالله	59	32.8%	45.4%
الدايم الله	31	17.2%	23.8%
لله ما أخذ ولله ما أعطى	4	2.2%	3.1%
Total	180	100.0%	138.5%

Table 11 shows that the expression (إنا لله وإنا إليه راجعون) has the highest percentage 47.8% and a frequency of 86. The expression (لا حول ولا قوة إلا بالله) occupies the second position with a frequency of 59 and a percentage of 32.8%. The euphemistic expression (لله ما أعطى وله ما أخذ) has the lowest percentage 2.2% and a frequency of 4.

Suggested terms:

It is noticed that seven rural participants suggested to use the expression (الله يرحمه إني سامحته).

4.2. Findings Related to the Second Question:

This question was raised to see if there is any kind of influence of social variables like age, gender and the region in which the participants live on the use of these euphemistic expressions.

A- Frequencies, Percentages and Ranks according to Age.

The following tables show the percentages, frequencies and ranks of these euphemistic expressions used by the speakers of Jordanian Arabic according to age.

Table 12: Frequencies, Percentages and Ranks of Expressions Used to Refer to the Deceased according to Age.

Euphemistic Expression	30 or less (G1)			Above 30 (G2)		
	Freq.	Percentage	Rank	Freq.	Percentage	Rank
المرحوم	52	83.9	1	62	91.2	1
المتوفى	7	11.3	2	6	8.8	2
المغفور له	6	9.7	3	6	8.8	2
الفقيد	2	3.2	4	6	8.8	2

This Table shows that the euphemized expression (المرحوم) has the first rank among the two age groups with percentages of 83.9% and 91.2% among G1 participants and G2 participants respectively. Then, the euphemistic death expression (المتوفى) with percentages of 8.8% and 11.3% and the second rank among G1 and G2 participants respectively. The Table also shows that the euphemistic death expression (الفقيد) had the lowest frequency 2 with a percentage of 3.2% among G1 participants. The other expressions (المتوفى), (المغفور له) and (الفقيد) were used at the same level with the second rank and a percentage of 8.8% among G2 participant.

Table 13: Frequencies, Percentages and Ranks of Euphemistic Expressions Used to Break the News of the Someone's Death to a Relative or a Friend according to Age.

Euphemistic Expression	30 or less (G1)			Above 30 (G2)		
	Freq.	Percentage	Rank	Freq.	Percentage	Rank
أعطاك عمره	28	45.2	1	37	54.4	1
انتقل إلى رحمة الله تعالى	14	22.6	2	19	27.9	2
العمر إلك	13	21.0	3	11	16.2	4
توفي	5	8.1	4	10	14.7	5
الله أخذ وداعته	5	8.1	4	11	16.2	4
تعيش انت	4	6.5	5	14	20.6	3
الله أخذ أمانته	3	4.8	6	6	8.8	6
الله استخاره	-	-	-	2	2.9	7
انتقل إلى جوار ربه	2	3.2	7	1	1.5	8
انتقل إلى الدار الآخرة	2	3.2	7	-	-	-

Table 13 shows that the euphemistic expression (أعطاك عمره) has the highest percentage 45.2% with the first rank among G1 participants. The same euphemistic expression has the highest percentage 54.4% with the

first rank among G2 participants as well. Next comes the euphemistic expression (انتقل إلى رحمة الله تعالى) which has the percentage of 22.6% among G1 participants and 27.9% among G2 participants. The euphemistic death expressions (انتقل إلى الدار الآخرة) and (انتقل إلى جوار ربه) have the last rank with a percentage of 3.2% among G1 participants whereas the euphemistic death expressions (انتقل إلى جوار ربه) has the last rank with a percentage of 1.5% among G2 participants.

It is noticed that the expression (الله استخاره) is not used among G1 participants and that the expression (انتقل إلى الدار الآخرة) is not used among G2 participants.

Table 14: Frequencies, Percentages and Ranks of Euphemistic Expressions Used to Refer to the Graveyard according to Age.

Euphemistic Expression	30 or less(G1)			Above 30(G2)		
	Freq.	Percentage	Rank	Freq.	Percentage	Rank
المقبرة	49	79.0	1	48	70.6	1
المجنة	13	21.0	2	21	30.9	2
الدفن	6	9.7	3	6	8.8	4
التربة	4	6.5	4	10	14.7	3

This Table shows that the expression (المقبرة) has the highest percentage 79.0% and the first rank among G1 participants. The same euphemistic expression has the first rank among G2 participants with a percentage of 70.6%. In the second rank lies the expression (المجنة) which has the percentage of 21.0% among G1 participants and percentage of 30.9% among G2 participants.

The expression (الدفن) comes next in the third rank with a percentage of 9.7% among G1 and the fourth rank among G2 participants with a percentage 8.8%. The euphemistic expression (التربة) has the lowest rank and a percentage 6.5% among G1 participants as shown in the above table whereas it occupies the third rank among G2 participants.

Table 15: Frequencies, Percentages and Ranks of Euphemistic Expressions Used to Console Others according to Age.

Euphemistic Expression	30 or less (G1)			Above 30 (G2)		
	Freq	Percentage	Rank	Freq.	Percentage	Rank
عظم الله أجركم	35	56.5	1	52	76.5	1
يرحم ما فقدت	20	32.3	2	22	32.4	2
البقية بحياتك	9	14.5	3	10	14.7	5
أعظم الله أجركم وغفر لميتكم	6	9.7	4	7	10.3	7
يجعل مثواه الجنة	5	8.1	5	11	16.2	4
خاتمة الأحزان	5	8.1	5	7	10.3	7
رحمة الله عليه(عليها)	4	6.5	6	14	20.6	3
أحسن الله عزائكم	4	6.5	6	5	7.4	8
لله ما أخذ وله ما أعطى (وكل شيء عنده بأجل مسمى)	4	6.5	6	-	-	-
الفقيد واحد	3	4.8	7	8	11.8	6
الله يصبركوا	3	4.8	7	8	11.8	6
يسلم راسك	2	3.2	8	4	5.9	9
الله يعوض عليكو (عوض الصابرين)	1	1.6	9	10	14.7	5

The above Table shows that the euphemistic expression (عظم الله أجركم) has the highest percentage 56.5% with the first rank among G1 participants. The same expression has the highest percentage 76.5% and the first rank among G2 participants. The second rank is occupied by the expression (يرحم ما فقدت) which has the percentage of 32.3% among G1 participants and

a percentage of 32.3% among G2 participants. The euphemistic expression (البقية بحياتك) occupies the third rank with a percentage of 14.5% among G1 participants whereas it is ranked fifth among G2 participants.

The euphemistic death expression (الله يعوض عليكو) has the last rank with a percentage of 1.6% among G1 participants whereas the euphemistic death expressions (يسلم راسك) has the last rank with a percentage of 5.9% among G2 participants.

Table 16: Frequencies and Percentages of Euphemistic Expressions Used to Refer to the Condolence House according to Age.

Euphemistic Expression	30 or less (G1)			Above 30 (G2)		
	Freq.	Percentage	Rank	Freq.	Percentage	Rank
بيت العزاء	41	66.1	1	35	51.5	1
المدالة	15	24.2	2	23	33.8	2
العزا	12	19.4	3	16	23.5	3
بيت الأجر	6	9.7	4	16	23.5	3
المأتم	1	1.6	5	1	1.5	4

This Table shows that the expression (بيت العزاء) has the highest percentage 66.1% and the first rank among G1 participants. The same expression has the first rank with a percentage of 51.5% among G2 participants. Again, the expression (المدالة) has the second rank with a percentage of 24.2% among G1 and a percentage of 33.8% among G2 participants. The Table also shows that the expression (المأتم) has the lowest percentage 1.6% and the last rank among G1 participants a percentage of 1.5% among G2 participants.

Table 17: Frequencies and Percentages of Euphemistic Expressions Used to Reduce the Painful Effects of the Loss according to Age.

Euphemistic Expression	30 or less (G1)			Above 30 (G2)		
	Freq.	Percentage	Rank	Freq.	Percentage	Rank
كلنا على هالطريق	20	32.3	1	29	42.6	1
البقاء لله	17	27.4	2	14	20.6	4
العمر إلك	9	14.5	3	11	16.2	5
هاي حال الدنيا	9	14.5	3	26	38.2	2
اصبر و احتسب	8	12.9	4	5	7.4	10
الدايم الله	8	12.9	4	25	36.8	3
البركة بالشباب	8	12.9	4	14	20.6	4
لله ما أخذ ولله ما أعطى	5	8.1	5	6	8.8	9
شد حيلك	5	8.1	5	10	14.7	6
اللي خلف ما مات	3	4.8	6	10	14.7	6
كاس وداير عالكل	1	1.6	7	7	10.3	8
بسلامة عمرك (عماركو)	-	-	-	8	11.8	7
الشاطر يحمي حاله	-	-	-	3	4.4	11

This Table shows that the euphemistic expression (كلنا على هالطريق) has the highest percentage 32.3% among G1 participants and a percentage of 42.6% among G2 participants with the first rank. Then, the expression (البقاء لله) with a percentage of 27.4% and the second rank among G1 participants whereas the expression (هاي حال الدنيا) occupies the second rank with a percentage of 38.2% among G2 participants.

The Table also shows that the expression (كاس وداير عالكل) has the lowest percentage 1.6% and the last rank among G1 participants whereas the euphemistic expression (الشاطر يحمي حاله) has the lowest percentage 4.4% and the last rank among G2 participants.

Table 18: Frequencies, Percentages and Ranks of Euphemistic Expressions Used to Refer to the Bereaved according to Age.

Euphemistic Expression	30 or less			Above 30		
	Freq.	Percentage	Rank	Freq.	Percentage	Rank
أهل المتوفى (الميت)	53	85.5	1	57	83.8	1
المجبَرين (المجبورين)	5	8.1	2	7	10.3	2
الجماعة	3	4.8	3	5	7.4	3
المناقيص	2	3.2	4	5	7.4	3

This Table shows that the euphemistic expression (أهل المتوفى- الميت) has the first rank with a percentage of 85.5% among G1 participants and a percentage of 83.8% among G2 participants. The euphemistic expression (المجبرين- المجبورين) occupies the second position with a percentage of 8.1%. Again, this expression has the second rank and a percentage of 10.3% among G2 participants.

Table (18) also shows that the euphemistic expression with the last rank is (المناقيص) with a percentage of 3.2% among G1 participants and 7.4% among G2 participants.

Table 19: Frequencies, Percentages and Ranks of Euphemistic Expressions Used Upon Receiving the News of the Death of a Friend or a Relative according to Age.

Euphemistic Expression	30 or less			Above 30		
	Freq.	Percentage	Rank	Freq	Percentage	Rank
إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ	45	72.6	1	41	60.3	1
لا حول ولا قوة إلا بالله	25	40.3	2	34	50.0	2
الدايم الله	5	8.1	3	26	38.2	3
لله ما أخذ ولله ما أعطى	2	3.2	4	2	2.9	4

This Table shows that the expression (إنا لله وإنا إليه راجعون) has the highest percentage 72.6% and the first rank among G1 participants. The same

expression has the first rank with a percentage 60.3% among G2 participants. Then, the expression (لا حول ولا قوة إلا بالله) with a percentage of 40.3% among G1 and a percentage of 50.0% among G2 participants with the second rank.

The Table also shows that the expression (لله ما أخذ ولله ما أعطى) has the lowest percentage 3.2% among G1 participants and the percentage of 2.9% and the last rank among both groups.

B- Frequencies, Percentages and Ranks according to Gender.

The following tables show the frequencies, percentages and ranks of euphemistic death expressions according to gender.

Table 20: Frequencies, Percentages and Ranks of Expressions Used to Refer to the Deceased according to Gender.

Euphemistic Expression	Male			Female		
	Freq.	Percentage	Rank	Freq.	Percentage	Rank
المرحوم	63	88.7	1	51	86.4	1
المغفور له	8	11.3	2	4	6.8	3
المتوفى	5	7.0	3	8	13.6	2
الفقيد	5	7.0	3	3	5.1	4

The above Table shows that the euphemized expression (المرحوم) has the highest percentage 88.7% and the first rank among male participants. The same expression has the highest percentage 86.4% and the first rank among females. Then, the euphemistic death expression (المغفور له) with a percentage of 11.3% and the second rank among males whereas it occupies the third rank among female participants. In the third rank are the

expressions (المتوفى) and (الفقيد) with a percentage of 7.0 %. These two expressions are in the third and fourth ranks respectively among female participants.

Table 21: Frequencies, Percentages and Ranks of Euphemistic Expressions Used to Break the News of the Someone's Death to a Relative or a Friend according to Gender.

Euphemistic Expression	Male			Female		
	Freq.	Percentage	Rank	Freq.	Percentage	Rank
أعطاك عمره	40	56.3	1	25	42.4	1
انتقل إلى رحمة الله تعالى	18	25.4	2	15	25.4	3
تعيش انت	14	19.7	3	4	6.8	6
توفي	10	14.1	4	5	8.5	5
العمر إلك	7	9.9	5	17	28.8	2
الله أخذ وداعته	6	8.5	6	10	16.9	4
الله أخذ أمانته	6	8.5	6	3	5.1	7
الله استخاره	-	-	-	2	3.4	8
انتقل إلى جوار ربه	2	2.8	7	1	1.7	9
انتقل إلى الدار الآخرة	2	2.8	8	-	-	-

The above Table shows that the euphemistic expression (أعطاك عمره) has the highest percentage 56.3% with the first rank among male participants. The same euphemistic expression has the highest percentage 42.4% with the first rank among female participants as well. Next comes the expression (انتقل إلى رحمة الله تعالى) which has the percentage of 25.4% and the second rank among males whereas it occupies the third rank with a percentage of 25.4% among female participants. In the second rank among females lies the expression (العمر إلك) with a percentage of 25.4%.

The euphemistic death expression (انتقل إلى جوار ربه) has the last rank with a percentage of 2.8% among male participants whereas the euphemistic death expression (انتقل إلى جوار ربه) has the last rank and a percentage of 1.7% among female participants.

Table 22: Frequencies, Percentages and Ranks of Euphemistic Expressions Used to Refer to the Graveyard according to Gender.

Euphemistic Expression	Male			Female		
	Freq.	Percentage	Rank	Freq.	Percentage	Rank
المقبرة	53	74.6	1	44	74.6	1
المجنة	23	32.4	2	11	18.6	2
التربة	9	12.7	3	5	8.5	3
الدفن	8	11.3	4	4	6.8	4

This Table shows that the expression (المقبرة) has the highest percentage 74.6% and has the first rank among both male and female participants. In the second rank lies the expression (المجنة) which has the percentage of 32.4% among males. The same expression has the percentage of 18.6%. and the second rank among females as well. The euphemistic expression (الدفن) has the lowest percentage 11.3% among male and 6.8% among female participants as shown in the above Table.

Table 23: Frequencies, Percentages and Ranks of Euphemistic Expressions Used to Console Others according to Gender.

Euphemistic Expression	Male			Female		
	Freq.	Percentage	Rank	Freq	Percentage	Rank
عظم الله أجركم	55	77.5	1	32	54.2	1
يرحم ما فقدت	20	28.2	2	22	37.3	2
البقية بحياتك	11	15.5	3	8	13.6	3
يجعل مثواه الجنة	11	15.5	3	5	8.5	5
رحمة الله عليه (عليها)	10	14.1	4	8	13.6	3
أعظم الله أجركم وغفر لميتكم	9	12.7	5	4	6.8	6
الفقيد واحد	9	12.7	5	2	3.4	9
الله يعوض عليكو (عوض الصابرين)	8	11.3	6	3	5.1	7
أحسن الله عزائكم	7	9.9	7	2	3.4	8
الله يصبركوا	6	8.5	8	5	8.5	5
خاتمة الأحزان	5	7.0	9	7	11.9	4
يسلم راسك	4	5.6	10	2	3.4	8
لله ما أخذ وله ما أعطى (وكل شيء عنده بأجل مسمى)	3	4.2	11	1	1.7	10

The above Table shows that the euphemistic expression (عظم الله أجركم) has the highest percentage 77.5% among male participants and 54.2% among female participants with the first rank. The second rank is occupied by the euphemistic expression (يرحم ما فقدت) which has the percentage of 28.2% among male participants and 37.3% among female participants.

The euphemistic death expression (لله ما أخذ وله ما أعطى وكل شيء عنده بأجل مسمى) has the last rank with a percentage of 4.2% among male participants and1.7% among female participants.

Table 24: Frequencies, Percentages and Ranks of Euphemistic Expressions Used to Refer to the Condolence House according to Gender.

Euphemistic Expression	Male			Female		
	Freq.	Percentage	Rank	Freq	Percentage	Rank
بيت العزاء	44	62.0	1	32	54.2	1
المدالة	26	36.6	2	12	20.3	3
العزا	15	21.1	3	13	22.0	2
بيت الأجر	12	16.9	4	10	16.9	4
المأتم	1	1.4	5	1	1.7	5

This Table shows that the expression (بيت العزاء) has the highest percentage 62.0% among male participants and a percentage of 54.2% among females and the first rank among both genders. Then, the expression (المدالة) with a percentage of 36.6% and the second rank among males whereas it occupies the third rank with a percentage of 20.3% among female participants.

Table (24) also shows that the expression (المأتم) has the lowest percentage 1.4% among male participants and a percentage of 1.7% among female participants with the last rank as well.

Table 25: Frequencies, Percentages and Ranks of Euphemistic Expressions Used to Reduce the Painful Effects of the Loss according to Gender.

Euphemistic Expression	Male			Female		
	Freq.	Percentage	Rank	Freq.	Percentage	Rank
كلنا على هالطريق	30	42.3	1	19	32.2	1
هاي حال الدنيا	22	31.0	2	13	22.0	4
البقاء لله	21	29.6	3	10	16.9	5
الدايم الله	18	25.4	4	15	25.4	3
العمر إلك	12	16.9	5	8	13.6	6
شد حيلك	12	16.9	5	3	5.1	10
اصبر و احتسب	10	14.1	6	3	5.1	10
لله ما أخذ ولله ما أعطى	8	11.3	7	3	5.1	10
اللي خلف ما مات	7	9.9	8	6	10.2	8
البركة بالشباب	6	8.5	9	16	27.1	2
كاس وداير عالكل	3	4.2	10	5	8.5	9
الشاطر يحمي حاله	3	4.2	10	-	-	-
بسلامة عمرك (عماركو)	1	1.4	11	7	11.9	7

This Table shows that the euphemistic expression (كلنا على هالطريق) has the highest percentage 42.3% and the first rank among male participants. The same expression has the highest percentage 32.2% and the first rank among female as well. Then, the expression (هاي حال الدنيا) with a percentage of 31.0% and the second rank among males whereas this expression has the fourth rank with a percentage of 22.0% among female participants. Among females, the expression (البركة بالشباب) has the second rank with a percentage of 27.1%.

The Table also shows that the euphemistic expression (بسلامة عمرك- عماركو) has the lowest percentage 1.4% and the last rank among male participants. Among female participants, the expressions (لله ما أخذ ولله ما أعطى) and (شد حيلك) have the lowest percentage 5.1% and the last rank.

Table 26: Frequencies, Percentages and Ranks of Euphemistic Expressions Used to Refer to the Bereaved according to Gender.

Euphemistic Expression	Male			Female		
	Freq.	Percentage	Rank	Freq.	Percentage	Rank
أهل المتوفى (الميت)	60	84.5	1	50	84.7	1
المجبَرين (المجبورين)	6	8.5	2	6	10.2	2
الجماعة	5	7.0	3	3	5.1	4
المناقيص	3	4.2	4	4	6.8	3

This Table shows that the euphemistic expression (أهل المتوفى- الميت) has the percentage 84.5% and the first rank among male participants. The same expression is in the first rank and has the percentage of 84.7% among female participants. The euphemistic expression (المجبرين- المجبورين) occupies the second position with a percentage of 8.5% among males and a percentage of 10.2% among female participants.

The euphemistic expression with the lowest percentage 4.2% and last rank among males is (المناقيص) whereas the expression (الجماعة) has the last rank among female participants with a percentage of 5.1%.

Table 27: Frequencies, Percentages and Ranks of Euphemistic Expressions Used Upon Receiving the News of the Death of a Friend or a Relative according to Gender.

Euphemistic Expression	Male			Female		
	Freq	Percentage	Rank	Freq	Percentage	Rank
إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ	50	70.4	1	36	61.0	1
لا حول ولا قوة إلا بالله	34	47.9	2	25	42.4	2
الدايم الله	21	29.6	3	10	16.9	3
لله ما أخذ ولله ما أعطى	2	2.8	4	2	3.4	4

The above Table shows that the expression (إنا لله وإنا إليه راجعون) has the highest percentage 70.4% and the first rank among male participants. The same expression has the percentage of 61.0% and the first rank among females. Then, the expression (لا حول ولا قوة إلا بالله) with a percentage of 47.9% among males and a percentage of 42.4% among female participants with the second rank.

The Table also shows that the expression (لله ما أخذ ولله ما أعطى) has the lowest percentage of 2.8% among male participants and 3.4% among female participants with the last rank among both genders.

C- **Frequencies, Percentages and Ranks according to Region.**

The following tables show the frequencies, percentages and ranks according to the region in which participants live to see if there is any statistical differences between bedouin and rural participants in the use of these euphemistic expressions.

Table 28: Frequencies, Percentages and Ranks of Expressions Used to Refer to the Deceased according to Region.

Euphemistic Expression	Bedouin			Rural		
	Freq.	Percentage	Rank	Freq.	Percentage	Rank
المرحوم	57	87.7	1	57	87.7	1
المتوفى	7	10.8	2	6	9.2	3
المغفور له	3	4.6	3	9	13.8	2
الفقيد	2	3.1	4	6	9.2	3

The above Table shows that the euphemistic expression (المرحوم) has the highest percentage 87.7% and the first rank among both bedouin and rural

participants. Then, the euphemistic expression (المتوفى) with a percentage of 10.8% and the second rank Bedouins whereas it occupies the third rank among Rural participants with a percentage of 9.2% . In the third rank comes the expression (المغفور له) with a percentage of 4.6% among Bedouins whereas it has the second rank among Rural participants with a percentage of 13.8%. The expression (الفقيد) has the last rank among both participants with a percentage of 3.1% among Bedouins and 9.2% among Rural participants.

Table 29: Frequencies, Percentages and Ranks of Euphemistic Expressions Used to Break the News of the Someone's Death to a Relative or a Friend According to Region.

Euphemistic Expression	Bedouin			Rural		
	Freq.	Percentage	Rank	Freq.	Percentage	Rank
أعطاك عمره	28	43.1	1	37	56.9	1
انتقل إلى رحمة الله تعالى	14	21.5	2	19	29.2	2
توفي	10	15.4	3	5	7.7	5
تعيش انت	8	12.3	4	10	15.4	4
العمر إلك	8	12.3	4	16	24.6	3
الله أخذ وداعته	6	9.2	5	10	15.4	4
الله أخذ أمانته	4	6.2	6	5	7.7	5
انتقل إلى جوار ربه	1	1.5	7	2	3.1	6
الله استخاره	-	-	-	2	3.1	6
انتقل إلى الدار الآخرة	-	-	-	2	3.1	6

The above Table shows that the euphemistic expression (أعطاك عمره) has the highest percentage 43.1% with the first rank among bedouin participants. The same expression had the highest percentage 56.9% with the first rank among rural participants. In the second rank comes the

expression (انتقل إلى رحمة الله تعالى) which has the percentage of 21.5% among bedouins. Again, the same expression has the highest percentage 29.2% and the second rank among rural participants.

The euphemistic death expressions (انتقل إلى جوار ربه) occupies the last rank with a percentage of 1.5% among bedouin participants and the last rank among rural participants as well with a percentage of 3.1%. It has been noticed that the expressions (إنتقل إلى الدار الاخرة) and the expression (الله استخاره) are not used among bedouin participants whereas they occupied the last rank among rural participants with a percentage of 3.1%.

Table 30: Frequencies, Percentages and Ranks of Euphemistic Expressions Used to Refer to the Graveyard according to Region.

Euphemistic Expression	Bedouin			Rural		
	Freq.	Percentage	Rank	Freq.	Percentage	Rank
المقبرة	45	69.2	1	52	80.0	1
المجنة	21	32.3	2	13	20.0	2
الدفن	5	7.7	3	7	10.8	4
التربة	3	4.6	4	11	16.9	3

This Table shows that the expression (المقبرة) has the highest percentage 69.2% and the first rank among Bedouin participants. The same expression occupies the first rank with a percentage of 80.0% among rural participants. In the second rank comes the expression (المجنة) which has the percentage of 32.3% among bedouins and a percentage of 20.0% among rural participants.

The Table also shows that the euphemistic expression (التربة) has the lowest percentage 4.6% and the last rank among bedouin participants whereas it is the expression (الدفن) which has the lowest percentage of 10.8% among rural participants as shown in the above table.

Table 31: Frequencies, Percentages and Ranks of Euphemistic Expressions Used to Console Others according to Region.

Euphemistic Expression	Bedouin			Rural		
	Freq.	Percentage	Rank	Freq	Percentage	Rank
عظم الله أجركم	39	60.0	1	48	73.8	1
يرحم ما فقدت	16	24.6	2	26	40.0	2
البقية بحياتك	7	10.8	3	12	18.5	5
خاتمة الأحزان	6	9.2	4	6	9.2	9
أعظم الله أجركم وغفر لميتكم	5	7.7	5	8	12.3	8
رحمة الله عليه (عليها)	5	7.7	5	13	20.0	4
أحسن الله عزائكم	3	4.6	6	6	9.2	9
يسلم راسك	3	4.6	6	3	4.6	10
لله ما أخذ وله ما أعطى (وكل شيء عنده بأجل مسمى)	2	3.1	7	2	3.1	11
يجعل مثواه الجنة	2	3.1	7	14	21.5	3
الله يعوض عليكو (عوض الصابرين)	1	1.5	8	10	15.4	7
الفقيد واحد	-	-	-	11	16.9	6
الله يصبركوا	-	-	-	11	16.9	6

The above Table shows that the euphemistic expression (عظم الله أجركم) has the highest percentage 60.0% with the first rank among bedouin participants and the first rank with a percentage of 73.8% among rural participants. The second rank is occupied by the euphemistic expression (يرحم ما فقدت) which has the percentage of 24.6% among bedouins and the percentage of 40.0% among rural participants.

The Table also shows that the euphemistic death expressions (لله ما أخذ وله ما أعطى وكل شيء عنده بأجل مسمى) occupies the last rank with a percentage of 3.1% among rural participants whereas the expression (الله يعوض عليكو- عوض الصابرين) has the lowest percentage of 1.5% among bedouin participants.

It is noticed in the above Table that the expressions (الفقيد واحد) and (الله يصبركوا) are not used among bedouin participants whereas they occupy the sixth rank with a percentage of 16.9% among rural participants.

Table 32: Frequencies, Percentages and Ranks of Euphemistic Expressions Used to Refer to the Condolence House according to Region.

Euphemistic Expression	Bedouin			Rural		
	Freq.	Percentage	Rank	Freq	Percentage	Rank
بيت العزاء	53	81.5	1	23	35.4	2
بيت الأجر	12	18.5	2	10	15.4	3
العزا	5	7.7	3	23	35.4	2
المدالة	-	-	-	38	58.5	1
المأتم	-	-	-	2	3.1	4

This Table shows that the expression (بيت العزاء) has the highest percentage 81.5% and the first rank among bedouin participants whereas it occupies the second rank and a percentage of 35.4% among rural participants. In the first rank among rural participants is the expression (المدالة) with a percentage of 58.5%; it is clear from the table that this expression is not used among bedouins.

The expression (العزا) occupies the last rank and a percentage of 7.7% among bedouin participants whereas it occupies the second rank among

rural participants. The Table also shows that the expression (المأتم) has the lowest percentage 3.1% and the last rank among rural participants.

Table 33: Frequencies, Percentages and Ranks of Euphemistic Expressions Used to Reduce the Painful Effects of the Loss according to Region.

Euphemistic Expression	Bedouin			Rural		
	Freq.	Percentage	Rank	Freq.	Percentage	Rank
كلنا على هالطريق	19	29.2	1	30	46.2	1
الدايم الله	17	26.2	2	16	24.6	3
هاي حال الدنيا	15	23.1	3	20	30.8	2
البقاء لله	11	16.9	4	20	30.8	2
العمر إلك	6	9.2	5	14	21.5	4
البركة بالشباب	6	9.2	5	16	24.6	3
اصبر و احتسب	5	7.7	6	8	12.3	6
اللي خلف ما مات	5	7.7	6	8	12.3	6
شد حيلك	5	7.7	6	10	15.4	5
لله ما أخذ ولله ما أعطى	3	4.6	7	8	12.3	6
بسلامة عمرك (عماركو)	2	3.1	8	6	9.2	7
كاس وداير عالكل	-	-	-	8	12.3	6
الشاطر يحمي حاله	1	1.5	9	2	3.1	8

Table 33 shows that the euphemistic expression (كلنا على هالطريق) occupies the first rank among bedouin and rural participants with the percentages 29.2% and 46.2% respectively. Then, the expression (الدايم الله) with a percentage of 26.2% and the second rank among bedouins whereas the expression (هاي حال الدنيا) with a percentage of 30.8% has the second rank among rural participants. The Table also shows that the euphemistic expression (الشاطر يحمي حاله) has the lowest percentage of 1.5% and the last

Table 34: Frequencies, Percentages and Ranks of Euphemistic Expressions Used to Refer to the Bereaved according to Region.

Euphemistic	Bedouin	Rural

Expression	Freq.	Percentage	Rank	Freq.	Percentage	Rank
أهل المتوفى (الميت)	50	76.9	1	60	92.3	1
المجبَرين (المجبورين)	10	15.4	2	2	3.1	4
الجماعة	4	6.2	3	4	6.2	3
المناقيص	2	3.1	4	5	7.7	2

This Table shows that the expression (أهل المتوفى- الميت) has the highest percentage with rank one among bedouin and rural participants, 76.9% and 92.3% respectively. The euphemistic expression (المجبرين- المجبورين) occupies the second position with a percentage of 15.4% among bedouins whereas it occupies the last rank among rural participants with a percentage of 3.1%. The euphemistic expression with the lowest percentage 3.1% and the last rank among bedouin participants is (المناقيص) whereas it has the second rank among rural participants with a percentage of 7.7%.

Table 35 : Frequencies, Percentages and Ranks of Euphemistic Expressions Used Upon Receiving the News of the Death of a Friend or a Relative according to Region.

Euphemistic Expression	Bedouin			Rural		
	Freq	Percentage	Rank	Freq	Percentage	Rank
إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ	40	61.5	1	46	70.8	1
الدايم الله	18	27.7	2	13	20.0	3
لا حول ولا قوة إلا بالله	17	26.2	3	42	64.6	2
لله ما أخذ ولله ما أعطى	2	3.1	4	2	3.1	4

The above Table shows that the expression (إنا لله وإنا إليه راجعون) has the highest percentage and the first rank among both bedouin and rural participants with a percentage of 61.5% and 70.8% respectively. In the second rank is the expression (الدايم الله) with a percentage of 27.7% among bedouins whereas it occupies the third rank with a percentage of 20.0%

among rural participants. The expression (لا حول ولا قوة إلا بالله) with a percentage of 26.2% has the third rank among bedouin participants whereas it occupies the second rank among rural participants with a percentage of 64.6%. The Table also shows that the expression (لله ما أخذ ولله ما أعطى) has the lowest percentage of 3.1% and the last rank among bedouin and rural participants.

4.3. Findings Related to the Third Question.

The third question is asked to investigate the Jordanians' attitudes towards the notion of death in different contexts to find out the situations in which Jordanians consider death a taboo. The following tables show the frequencies and percentages related to this question:

Table 36: Frequencies and Percentages of the Jordanians' Attitudes Towards Discussing Death in the Presence of a Terminally Ill Person.

	Responses		Percent of Cases
	N	Percentage	
غير مقبول اجتماعيا	107	64.1%	84.3%
حسَّاس ولكن يمكن الخوض فيه	14	8.4%	11.0%
مقبول ويمكن الخوض فيه	2	1.2%	1.6%
مُخيف	38	22.8%	29.9%
يجب الحديث عنه	6	3.6%	4.7%
Total	167	100.0%	131.5%

Table 37: Frequencies and Percentages of the Jordanians' Attitudes Towards Discussing Death in a Religious Sermon.

	Responses		Percent of Cases
	N	Percentage	
غير مقبول اجتماعيا	4	2.1%	3.1%
حسَّاس ولكن يمكن الخوض فيه	26	13.7%	20.0%

مقبول ويمكن الخوض فيه	73	38.4%	56.2%
مُخيف	7	3.7%	5.4%
يجب الحديث عنه	80	42.1%	61.5%
Total	190	100.0%	146.2%

Table 38: Frequencies and Percentages of the Jordanians' Attitudes About Discussing Death in a General Talk.

	Responses		Percent of Cases
	N	Percent	N
غير مقبول اجتماعيا	5	2.9%	3.9%
حسَّاس ولكن يمكن الخوض فيه	39	22.8%	30.7%
مقبول ويمكن الخوض فيه	72	42.1%	56.7%
مُخيف	13	7.6%	10.2%
يجب الحديث عنه	42	24.6%	33.1%
Total	171	100.0%	134.6%

The above Tables (36,37,38) are self explanatory.

4.4. Findings Related to the Fourth Question:

This question was asked to see whether Jordanians consider the recitation of the Glorious Qur'an as a sign of death in different places such as: in Al-Masjed, in a house or a car, in an Ambulance.

Table 39: Frequencies and Percentages of the Jordanians' Attitudes Towards Reciting the Qur'an in Al-Masjed.

	Responses		Percent of Cases
	N	Percentage	
قرب وقت الأذان	112	54.4%	87.5%
موت أحد الأشخاص	26	12.6%	20.3%
إصلاح سماعات المسجد	68	33.0%	53.1%
عائلة متدينة وتستمع للقران	0	0.0%	0.0%
السائق متدين ويستمع للقران	0	0.0%	0.0%
Total	206	100.0%	160.9%

Table 40: Frequencies and Percentages of the Jordanians' Attitudes Towards Reciting the Qur'an in a House or a Car.

	Responses		Percent of Cases
	N	Percent	
قرب وقت الأذان	1	0.5%	0.8%
موت أحد الأشخاص	21	9.5%	16.9%
إصلاح سماعات المسجد	2	0.9%	1.6%
عائلة متدينة وتستمع للقران	110	49.5%	88.7%
السائق متدين ويستمع للقران	88	39.6%	71.0%
Total	222	100.0%	179.0%

Table 41: Frequencies and Percentages of the Jordanians' Attitudes Towards Reciting the Qur'an in an Ambulance.

	Responses		Percent of Cases
	N	Percentage	
قرب وقت الأذان	1	0.8%	0.8%
موت أحد الأشخاص	105	82.0%	86.1%
إصلاح سماعات المسجد	3	2.3%	2.5%
عائلة متدينة وتستمع للقران	4	3.1%	3.3%

السائق متدين ويستمع للقران	15	11.7%	12.3%
Total	128	100.0%	104.9%

The above Tables (39,40,41) are self explanatory.

CHAPTER FIVE

Discussion, Conclusions, and

Recommendations

5.0 Introduction

In this Chapter, the researcher provides analysis and discussion of the findings of the questions raised in the first Chapter of this thesis. In addition, this chapter provides some explanations of the results in relation to the reviewed literature. In the last part of this Chapter, conclusions are proclaimed and recommendations are made for further research.

5.1 Discussion and Analysis of Findings Related to the First Question

Findings related to euphemistic death expressions used by native speakers of Jordanian Arabic were classified in Tables 4-11. The findings show that:

1- The euphemistic death expression (المرحوم) has the highest frequency and it is the most common expression Jordanians use to refer to the deceased when addressing the bereaved. This could be because people try to soften the way they speak in order to achieve polite communication as well as to show sympathy and share emotions when they socially interact with people who are in grief. This result agrees with Crespo (2006) in that language users try to soften the effects of what they really wish to communicate.

2- The euphemistic death expression (أعطاك عمره) is the most common expression Jordanians use to break the news of someone's death to a friend or a relative. The researcher of the present study thinks this is because Jordanians somehow avoid to break bad news to others especially in

serious situations. Therefore, they resort to this kind of expressions in order to be polite and not to harm others with direct expressions in this painful situation. This result agrees with Farghal (1995) that Jordanians use figurative language to refer to unpleasant topics like death and that the choice between lexical items is constrained by the context of situation.

3- The expression (المقبرة) is the most common expression used among Jordanians to refer to the graveyard. The researcher thinks that Jordanians use this direct expression to talk about the graveyard because it is usually used with no direct interaction with the bereaved. The researcher assumes that other expressions like (المجنة أو الدفن) could be used in the presence of the bereaved. Again, this reassures that the context is of high importance and it determines whether a topic is a taboo or not.

4- The euphemistic death expression (عظم الله أجركم) is the most common expression used among Jordanians to console one another. This could be motivated by religious beliefs that the speaker wants to tell the addressee that Allah will increase his/her rewards because of their patience and composure in such a painful situation. This result agrees with Al-Shawashreh that this expression is mostly used all over Jordan.

5- The expression (بيت العزا) is the most common expression among Jordanians to refer to the condolence house. The surprising result in this concern is the low usage of the expression (بيت الأجر), even though the

researcher thought it was the most common among Jordanian Arabic speakers. This could be because people in the 21st century are not as afraid of death as people used to be in the past or it could be because it is used away from direct contact with the bereaved.

6- When it comes to the expressions Jordanians use to reduce the painful effects of the loss, the euphemistic expression (كلنا على هالطريق) is the most common expression Jordanian use when interacting with a person who is in grief. As mentioned in the first chapter, this could be because Jordanians are polite and decent people; therefore, they feel that they are in charge of reminding the bereaved that death is the inevitable end of the speaker, the hearer as well as all creatures which could help the hearer feel much better. This result agrees with Holmes (2001) that a polite person makes others feel comfortable.

7- When referring to the bereaved, Jordanians tend to use the expression (أهل المتوفى-الميت) more frequently than other expressions. Again, this could be because there is no direct social contact with the deceased's family. Therefore, Jordanians feel free to use direct expressions as such. Also, this could be because there is no absolute taboo in all situations and for all people. So, to refer directly to the name the deceased's family is not a taboo in Jordanian Arabic. This result agrees with Allan and Burridge (2006) that there is no such thing as an absolute taboo.

8- Upon receiving the news of a relative or a friend's death, Jordanians tend to use religious expressions. Therefore, the expression (إنا لله وإنا إليه راجعون) is the most common expression among Jordanians which means that the speaker reminds himself that death is the inevitable end that everyone will come to. As mentioned in the first chapter, no one can deny the obvious impact of religious values and beliefs on the social life of the Jordanians. This could be because Jordanians feel that religious values are the last resort one can seek in such a difficult situation .

5.2 Discussion and Analysis of Findings Related to the Second Question

This question was raised to see if there is any differences among participants according to Age, Gender and the Region of the participants in the use of euphemistic death expressions.

A- Discussion and Analysis according to Age.

Findings related to the second question indicate that there are no significant differences between G1 (30 or less) and G2 (above 30) when referring to the deceased. The euphemistic expression (المرحوم) is the most common expression used among the two groups. This could be because Jordanians tend to be polite, show sympathy and share emotions with the bereaved when they socially interact with them irrespective of their age in this very situation.

When it comes to the expressions used to break the news of someone's death to a relative or a friend, the findings reassures that the expression (أعطاك عمره) is the most common among G1 and G2. This could be because Jordanians apply the politeness rules in order to save their own faces and the other people's faces as well.

A major point to note here is that Jordanians of G2 group tend to achieve politeness by euphemizing more expressions than those of G1 group do. For instance, expressions like (انتقل إلى رحمة الله تعالى), (تعيش انته), (العمر إلك) and (الله أخذ وداعته) are more frequently used among G2. This could be because G2 are more experienced in using euphemisms than the other group. *See Table 13*.

Findings related to the expressions used to refer to the graveyard indicate that the expression (المقبرة) is the most common expression among the two groups. However, It noticed that younger Jordanians tend to use this expression more frequently than Jordanians of G2 group do. In fact, other expressions such as (المجنة) and (التربة) are used more frequently among Jordanians of G2 group. *See Table 15*. A reasonable explanation for this could that Jordanians of older generations tend to euphemize more expressions to reflect their politeness and cultural inheritance than younger Jordanians do.

Findings related to the expressions used to console others indicate that the euphemistic expression (عظم الله أجركم) is the most common expression used by both G1 and G2 It is clear that Jordanians of G2 group console others using more euphemistic expressions than Jordanians of G1 group do. Again, This could be because this group (30 and above) stick to politeness rules and cultural inheritance. *See Table 15.*

Results related to the expressions used to refer to the condolence house show that the expression (بيت العزا) is the most common among Jordanians of different ages. It seems clear that Jordanians of G2 group tend to use other euphemisms such as (بيت الأجر) and (المدالة) more frequently than Jordanians of G1do. *See Table 16*. This could be because young Jordanians tend to be more direct when they do not interact with people who are in grief or it could be because they do not consider talking about the condolence house a taboo anymore; whereas Jordanians of G2 group tend to euphemize more expressions because G2 consider anything related to death a taboo and that they could be linguistically polite even if there is no direct contact with the bereaved.

Results related to the expressions used to reduce the painful effects of the loss show that the euphemistic expression (كلنا على هالطريق) is the most common among Jordanians of different ages. The most worthy observation in this connection is that Jordanians of G2 tend to euphemize other

expressions like (هاي حال الدنيا) and (الدايم الله) more frequently than Jordanians of G1 do. *See Table 17*. The researcher assumes that younger Jordanians should be made aware of the importance of these expressions in showing politeness and sharing emotions with people who are in grief and how the use of such expressions can maintain good relationships among people.

When it comes to the expressions used to talk about the bereaved, the findings reassures that the expression (أهل الميت- المتوفى) is the most common expression among Jordanians of different ages. This could be because Jordanians do not consider talking about the bereaved a taboo, in other words, it is not a taboo to refer directly to the deceased's family if there is no direct contact with them.

Results related to the expressions used to respond to receiving the news of a relative's death indicate that the two age groups use the same expression (إنا لله وإنا إليه راجعون) more frequently than other expressions. Again, this is due to the impact of religious beliefs and values on the social life in Jordanians. It is worth noting that this expression is a Qur'anic Ayah. Therefore, at this painful point, Jordanians feel that they have to remind themselves that they will all come to an end which will help them prepare well for the hereafter.

B- Discussion and Analysis according to Gender.

Findings related to the second question confirm that the euphemistic expression (المرحوم) is the most common expression used by males and females to refer to the deceased when socially interacting with his/her friends or relatives. This is due to the sensitivity of the topic. Therefore, it seems that Jordanian males and females tend to use the same expression in order to show sympathy and share emotions with bereaved as well as to be polite by using such an expression that has a positive connotation.

When it comes to the expressions used to break the news of someone's death to a relative or a friend, the findings indicate that the expression (أعطاك عمره) is more frequently used among males. Whereas the expression (العمر إلك) is much more frequently used among females. This avoidance of mentioning the direct expression (*to die*) could be because males and females try to be polite and to save their own faces as well as the others' faces by using simple figurative language since they feel that there is no need for prestigious or highly elegant language in such a painful situation. *See Table 21*.

Findings related to the expressions used to refer to the graveyard indicate that the expression (المقبرة) is the most common expression. It is noticed that Jordanian males and females use this expression almost to the same extent. This could be because mentioning the graveyard is not a taboo in the Jordanian society since it would not cause offence, embarrassment or

harm to other people when one talks to them about the grave or the graveyard. It is worth noting that Jordanian males use the expression (المجنة) more frequently than females do. This could be because only Jordanian males participate in the burial rituals. Therefore, in certain situations, they have to resort to a kind of language that keep them away from offence.

Findings related to the expressions used to console others indicate that the euphemistic expression (عظم الله أجركم) is the most frequently used expression among males and females. However, it is clear that it is more common among Jordanian males. This could be because Jordanian men get involved with and participate on death occasions more than females do. Jordanian females use the expression (يرحم ما فقدت) more frequently than males do. *See Table 23*.

Results related to the expressions used to refer to the place of receiving condolences show that the expression (بيت العزا) is the most common among Jordanian males and females. The surprising result in this regard is the low use of the expression (بيت الأجر) even though the researcher thought it was common among Jordanians to soften the way they speak. This could be because people in the 21st century are not as afraid of death as they used to be in the past or it could be because they do not consider it a taboo.

Results related to the expressions used to reduce the painful effects of the loss show that the Jordanian males and females use the euphemistic

expression (كلنا على هالطريق) more frequently than other expressions. The most worthy observation in this connection is that other expressions are used differently. For instance, females use the expression (البركة بالشباب) more frequently than males do. Whereas males tend to use expressions such as (هاي حال الدنيا) more frequently than females do. This is due the differences between the two genders; each gender tends to be polite and share emotions in a different way. This result matches with Wardhaugh 2006 who believes that there certainly are gender differences in the choice of diction in different languages. *See Table 25*.

When it comes to the expressions used to talk about the bereaved, the findings reassures that the expression (أهل الميت- المتوفى) is the most common expression among males and females with no differences between the two genders. This could be because Jordanian males and females do not consider it a taboo to refer directly to the deceased's family since this may not harm the bereaved nor embarrass the speakers. *See Table 26*.

Results related to the expressions used to respond to receiving the news of a relative's death indicate that the two genders use the expression (إنا لله وإنا إليه راجعون) more frequently than other expressions. There are no significant differences in their use of religious expression except the use of the expression (الدايم الله) which is used among males more frequently than females. This is due to the impact of religious beliefs and values on social

life in Jordan. The researcher thinks that at a certain point, men and women must speak in the same way to achieve certain functions.

C - Discussion and Analysis according to Region.

Findings related to the second question confirm that the euphemistic expression (المرحوم) is the most common expression used among bedouin and rural Jordanians to refer to the deceased. It is clear that Jordanians irrespective their region tend to show sympathy and share emotions with the bereaved almost in the same way. This could be because of the direct contact among Jordanians from different regions at universities or in the army, which makes them influence each others' choice of words. Also, it seems that they apply politeness rules in order to save their own faces as well as other people's faces.

When it comes to the expressions used to break the news of someone's death to a relative or a friend, the findings reassure that the expression (أعطاك عمره) is more frequently used among Jordanians from the two regions than other expressions. It is worth noting that Jordanians from rural areas tend to euphemize more expressions than bedouins do. This could be because Jordanians of rural areas are more aware of the importance of euphemisms in maintaining good relationship among people of different societies than bedouins do. *See Table 29*.

Findings related to the expressions used to refer to the graveyard indicate that Jordanians from the two regions tend to use the expression (المقبرة) more frequently than the other expressions. This could be because when there is no direct contact with the bereaved, Jordanians feel free to use direct expressions because they do not consider it a taboo.

Findings related to the expressions used to console others indicate that there are no significant differences between Jordanians from rural and Bedouin areas in the use of the euphemistic expression (عظم الله أجركم) more frequently than other expressions. A significant point to note here is that Jordanians from rural areas tend to euphemize more expressions than bedouins do. This could be because Jordanians from rural area are more aware of the power of language in achieving politeness and saving one's own face as well as the others' faces. *See Table 31.*

Results related to the expressions used to refer to the condolence house show that there are obvious differences between the two regions. For instance, the expression (بيت العزا) is the most common expression among bedouins; whereas the expression (المدالة) is the most common among rural Jordanians which means that this expression is restricted to the Fallahi variety speakers rather than bedouins. The most worthy observation in this connection is that the expression (المدالة) is not used among bedouins. This

could be because, at some point, Jordanians use some expressions that reflect and indicate their region. *See Table 32*.

Results related to the expressions used to reduce the painful effects of the loss show that the euphemistic expression (كلنا على هالطريق) is the most common among rural and bedouin Jordanians. In fact, Jordanians, irrespective of their region, tend to use different expressions almost to the same extent such as the expressions (هاي حال الدنيا), (الدايم الله) and (البقاء لله). *See Table 33*.

The researcher assumes that this is the most sensitive area in the whole topic and that these expressions are usually used during a discussion about death and its inevitability in order to remind the addressees that everything will fade away which will, as Jordanians assume, help the addressees feel better and can help save the speaker's face as well as addressee's face. This result agrees with Brown and Levinson's (1987) and Holmes' (2001) that such expressions are used to achieve politeness which in turn is a strategy used to save faces.

When it comes to the expressions used to talk about the bereaved, the findings reassure that the expression (أهل الميت- المتوفى) is the most common expression among Jordanians of rural and bedouin areas. This could be because Jordanians in these two areas do not consider it a taboo to refer directly to the bereaved since there is no direct contact with them.

Results related to the expressions used to respond to receiving the news of a relative's death indicate that the expression (إنا لله وإنا إليه راجعون) is the most frequently used expression among bedouin and rural Jordanians. Again, this is due to the impact of religious beliefs and values on social life in Jordanians.

5.3 Discussion and Analysis of Findings Related to the Third Question

This question is raised to investigate the Jordanians' attitudes towards death in different contexts to find out the situations in which Jordanians consider death a taboo. Tables (36, 37, 38) show that:

1- Jordanians consider talking about death in the presence of a terminally ill person a taboo. This is reflected in their choice of the expression (غير مقبول ولا يمكن الخوض فيه) even though some Jordanians believe they should talk about it since it reminds the terminally ill person that he is near an end. Therefore, he should prepare himself for death.

2- Jordanians' most frequent expression towards discussing death in a religious sermon is (يجب الحديث عنه). This means that Jordanians do not consider death a taboo in this situation since it is a religious duty to remind people that death can come any time to all beings which will make them prepare themselves and be always ready to death and what comes after death. This can be achieved by being decent, polite and respectful.

3- In a general talk, Jordanians use the expression (مقبول ويمكن الخوض فيه) more frequently than other expressions. This means that Jordanians can talk freely and directly about death during general discussions. Even though some Jordanians consider it a sensitive topic, they use the expression (حساس ولكن يمكن الخوض فيه) to indicate that irrespective its sensitivity, people can talk about it directly and freely.

5.4 Discussion and Analysis of Findings Related to the Fourth Question

This question is asked to investigate the Jordanians' attitudes towards the recitation of the Glorious Qur'an in different places to find out if Jordanians consider the recitation of the Glorious Qur'an a sign of death. Tables (40, 41, 42) show that:

1- Jordanians do not consider the recitation of the Glorious Qur'an in Al-Masjed a sign of death. This is obvious in their use of the expression (قرب وقت الأذان) which means (the prayer time is close). This is due to the Jordanians' awareness that the words of Allah can never be a sign of impoliteness, revulsion or offence.

2- When Jordanians hear the Glorious Qur'an in a house or in a car, they do not consider it as a sign of death. This is reflected in their choice of the expressions (عائلة متدينة وتسمع القران) and (السائق متدين ويستمع للقران) more frequently than other expressions. This could be because Jordanians know

that some others used to listen to the Glorious Qur'an at their houses or in their cars since it is a religious duty to do so.

3- It is clear that Jordanians realize that the recitation of the Qur'an does not indicate death but something else. This is prominent in their choice of the expression (موت أحد الأشخاص) when listening to the recitation of the Glorious Qur'an in an ambulance which means that it is the car not the Qur'an that indicates death.

5.5 Conclusions

The aim of this study is to investigate and analyze death euphemisms that are most frequently used among the speakers of Jordanian Arabic from a sociolinguistic perspective. Moreover, it aims to show the reasons and the social factors that affect the use of these expressions. Additionally, it is an investigation of the Jordanians' attitudes towards death to see whether it is a taboo topic or not in different situations. All of these issues will be discussed in this conclusion.

Based on the research findings, the researcher believes that the speakers of Jordanian Arabic use euphemistic death expressions appropriately in order to maintain polite and sympathetic communication during death occasions. It seems clear that Jordanians use such expressions to save their own faces as well as the other peoples' faces. In addition, the results

indicate that it is difficult to ignore the impact of religious values, norms and beliefs on the use of these expressions since one can hardly ever find a euphemistic expression without direct or indirect reference to these religious norms, values or beliefs.

Moreover, it is important to note that there are numerous expressions Jordanian Arabic speakers use to talk about death, dying, burial and places and people related to death. However, the results of the study show that these expressions are not very common. This may indicate that people nowadays are not afraid of death and things related to death as it is claimed to be in the past. Evidence in support of this claim comes from the fact that, in certain situations, Jordanians tend to use the direct expressions rather than the euphemisms those were used in the past; for instance; the direct expressions (المقبرة), (بيت العزا) and (أهل الميت) are more frequently used than the euphemisms (المجنة ، الدفن), (بيت الأجر، المدالة) and (المجبورين، الجماعة).

The study deals with euphemistic death expressions in relation to three important social factors: age, gender and region. It seems clear that these factors do not have that much impact on the use of these expressions as it is usually claimed; this could be due to the following observations:

1- The direct contact among Jordanians of different ages, genders and regions at universities, schools or in the army makes the Jordanian society

somehow homogeneous. Thus, members of the Jordanian society tend to use similar expressions in such a painful situation.

2- The sensitivity of the topic makes Jordanians use almost the same expressions to achieve the functions of being polite and sharing emotions.

3- During the course of time, some expressions change due to the influence of media, technology and/or the transportation, which makes the contact among Jordanians easier and thus influences their choice of dictions.

Depending on these observations, the researcher assumes that, in the near future, a large number of these expressions will disappear and that direct expressions will be used instead. Evidence in support of this claim comes from the use of the direct expressions (المقبرة), (بيت العزا) and (أهل الميت) more frequently than the euphemisms (المجنة ، الدفن), (بيت الأجر، المدالة) and (المجبورين، الجماعة).

The results of the study reveal that Jordanians consider death a taboo only when addressing the bereaved or during a visit to an ill person, otherwise, they feel free to talk about death directly since it would not offend or embarrass others. Moreover, they believe that it is a religious duty to remind oneself to prepare him/herself to this inevitable end.

The results also find that Jordanians are aware of the recitation of the Glorious Qur'an does not indicate death even though some Jordanians think

that it depends upon who recites the Qur'an. For example, some say the voice of Abd Al-Baset Abd Al-Sammad indicates that there is a death.

5.6. Recommendations

1- A contrastive study of euphemistic death expressions in Jordanian Arabic and any other languages may be a valuable topic to investigate.

2- Further research may examine the phonological processes that take place when using these euphemistic death expressions.

3- The use of death expressions in the Glorious Qur'an and Al-Sunnah is a rich topic for further research.

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المستخلص

بني مفرج، عمر. دراسة لغوية اجتماعية لعبارات التلطف الخاصة بالموت في اللهجة الأردنية. رسالة ماجستير، قسم اللغة الإنجليزية وآدابها، جامعة اليرموك، ٢٠١٤.

(المشرف: الأستاذ الدكتور فواز العبد الحق)

هدفت الدراسة إلى كشف النقاب عن عبارات التلطف الخاصة بالموت المستخدمة في المجتمع الأردني، وتقصي أثر المتغيرات الاجتماعية: كالعمر، والجنس، والمنطقة الجغرافية في استخدام تلك العبارات، وكذلك تقصي آراء الأردنيين حول المواقف التي يُعد فيها الحديث عن الموت أمراً غير مرغوبٍ فيه. لتحقيق أهداف الدراسة صُممت استبانة وطُبقت على ١٣٠ مشاركاً ومشاركةً اختيروا بالطريقة العنقودية العشوائية في محافظتي إربد والمفرق. كشفت نتائج الدراسة عن وجود عبارات لطيفة مشتركة استخدمت بشكل كبير مقارنة بغيرها من العبارات لدى أفراد الدراسة، وكشفت النتائج أن المتغير الاجتماعي أثّرَ على استخدام أفراد الدراسة لبعض الألفاظ في مواقف بعينها فقط؛ حيث استخدم أفراد العينة الذين تزيد أعمارهم عن ثلاثين عاماً ألفاظًا لطيفة أكثر ممن هم دون الثلاثين، وكشفت النتائج أيضاً أن الألفاظ المستخدمة لدى الذكور تختلف عن تلك المستخدمة لدى الإناث في أثناء محاولتهم التخفيف عن أشخاص فقدوا أحد أقاربهم، وكشفت عن أن البدو مثلا استخدموا ألفاظًا مختلفة عن تلك التي استخدمها الفلاحون في الإشارة إلى "بيت العزاء" فقط. علاوة على ذلك، فقد كشفت نتائج الدراسة عن أن الأردنيين يعدُّون الحديث عن الموت بألفاظ مباشِرة أمرًا غير مرغوب فيه في أثناء زيارة شخصٍ شديد المرض، بينما يعدونه مقبولاً في الجلسات العامة، ويجب الحديث عنه في الدروس الدينية.

الكلمات المفتاحية : عبارات التلطف (التلطف)، الموت، التأدب، اللغويات الاجتماعية.

Appendix

The Questionnaire

جامعة اليرموك

كلية الآداب

قسم اللغة الانجليزية وآدابها

أختي المشاركة، أخي المشارك...

يقوم الباحث بإجراء دراسة حول استخدام الأردنيين لعبارات التلطف الخاصة بموضوع الموت وذلك كمتطلب لنيل درجة الماجستير في اللغويات. وعليه يرجى التكرم بتعبئة الاستبانة المرفقة بدقة و موضوعية. كما ويؤكد الباحث أن هذه الدراسة تجري لغايات البحث العلمي فقط. ولن يطّلع أي شخص سوى الباحث على البيانات الواردة في الاستبانة.

شاكرين ومقدرين حسن تعاونكم

الباحث عمر بني مفرج.

الجزء الأول

العمر :			
☐	٣٠ فما دون	☐	٣١ فما فوق
النوع الاجتماعي:			
☐	ذكر	☐	أنثى
المنطقة الجغرافية التي تعيش فيها :			
☐	البادية	☐	الريف

الجزء الثاني :

يستخدم الأردنيون الكثير من ألفاظ التلطف في تعاملاتهم اليومية بعضهم ببعض للتخفيف من العبارات والألفاظ غير المرغوب فيها أو غير المقبولة اجتماعيا. ومن الموضوعات التي يتحدث الأردنيون عنها بعبارات لطيفة " الموت". يرجى تحديد العبارة \ العبارات اللطيفة التي تستخدمها أنت بالذات للتحدث أو الإشارة إلى موضوع الموت وما يتعلق به، الموضحة أدناه وذلك بوضع إشارة (√).

أولا: ***إذا أردت أن تتحدث عن الشخص المتوفى أمام أحد أقاربه أو أصدقائه ، فأي العبارات الآتية تستخدم؟***

١-	المرحوم	
٢-	المتوفى	
٣-	المغفور له	
٤-	الفقيد	

عبارات أخرى:

ثانيا : إذا أردت أن تخبر أحدا أن أحد أقاربه أو أصدقائه توفي، فأي العبارات الآتية تستخدم ؟

١-	توفي	
٢-	أعطاك عمره	
٣-	انتقل إلى رحمة الله تعالى	
٤-	الله أخذ وداعته	
٥-	الله أخذ أمانته	
٦-	الله استخاره	
٧-	انتقل إلى جوار ربه	
٨-	تعيش انت	
٩-	انتقل الى الدار الاخرة	
١٠-	العمر إلك	

عبارات أخرى :

ثالثا ***: إذا أردت أن تتحدث عن المكان الذي يدفن فيه الميت، فأي العبارات الآتية تستخدم ؟***

١-	المقبرة	
٢-	الدفن	
٣-	المجنة	
٤-	التربة	

عبارات أخرى :

رابعا ***: إذا أردت أن تعزي شخص بوفاة أحد أقاربه أو أصدقائه، فأي العبارات الآتية تستخدم ؟***

١-	أعظم الله أجركم وغفر لميتكم	
٢-	عظم الله أجركم	
٣-	رحمة الله عليه (عليها)	
٤-	أحسن الله عزائكم	
٥-	البقية بحياتك	
٦-	يرحم ما فقدت	
٧-	لله ما أخذ وله ما أعطى (وكل شيء عنده بأجل مسمى)	
٨-	يسلم راسك	
٩-	يجعل مثواه الجنة	
١٠-	خاتمة الأحزان	
١١-	الفقيد واحد	
١٢-	الله يعوض عليكو (عوض الصابرين)	
١٣-	الله يصبركوا	

عبارات أخرى :

خامسا : إذا أردت أن تتحدث عن المكان الذي يجتمع فيه الناس لقبول التعازي، فأي العبارات الآتية تستخدم ؟

١-	بيت الأجر	
٢-	بيت العزاء	
٣-	المدالة	
٤-	المأتم	
٥-	العزا	

عبارات أخرى :

سادسا : إذا أردت أن تخفف من مصاب شخص بوفاة أحد أقاربه أو أصدقائه، فأي العبارات الآتية تستخدم ؟

١-	اصبر و احتسب	
٢-	البقاء لله	
٣-	العمر إلك	
٤-	الدايم الله	
٥-	هاي حال الدنيا	
٦-	كلنا على هالطريق	
٧-	اللي خلف ما مات	
٨-	لله ما أخذ ولله ما أعطى	
٩-	بسلامة عمرك (عماركو)	
١٠-	كاس وداير عالكل	
١١-	شد حيلك	
١٢-	الشاطر يحمي حاله	
١٣-	البركة بالشباب	

عبارات أخرى:

سابعا: إذا أردت أن تتحدث عن أهل المتوفى، فأي العبارات الآتية تستخدم؟

١-	أهل المتوفى (الميت)	
٢-	المجبَرين (المجبورين)	
٣-	المناقيص	
٤-	الجماعة	

عبارات أخرى:

ثامنا : إذا سمعت خبر وفاة أحد أقاربك أو أصدقائك، فأي العبارات الآتية تستخدم ؟

١-	لا حول ولا قوة إلا بالله	
٢-	إنّا لله وإنّا إليه راجعون	
٣-	الدايم الله	
٤-	لله ما أخذ ولله ما أعطى	

عبارات أخرى:

الجزء الثالث:

تاسعا : هل الحديث عن الموت من وجهة نظرك هو موضوع .... اختر العبارة / العبارات التي تراها مناسبة ؟

		أثناء زيارة مريض	في درس ديني	أثناء جلسة عامة
١-				
٢-	غير مقبول ولا يمكن الخوض فيه			
٣-	حسّاس ولكن يمكن الخوض فيه			
٤-	مقبول ويمكن الخوض فيه			
٥-	يجب الحديث عنه			
	مُخيف			

آراء أخرى:

عاشرا : إذا سمعت قرانا يتلى في الأماكن الآتية ...... فماذا يتبادر إلى ذهنك؟

		في المسجد	في أحد المنازل أو في سيارة	في سيارة نقل الموتى
١-	قرب وقت الأذان			
٢-	موت أحد الأشخاص			
٣-	إصلاح سماعات المسجد			
٤-	عائلة متدينة وتستمع للقران			
٥-	السائق متدين ويستمع للقران			

آراء أخرى:
